

**Vol. 2**

**Jan. - Dec., 1865**

# The Herald of Truth.

Devoted to the interests of the Denomination of Christians known as "The Mennonites."

Whole No. 13.

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## The Herald of Truth.

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JOHN P. FUNK,

NO. 42 SOUTH MORGAN ST., CHICAGO, ILLINOIS.

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### Love, I Cor. 13.

1. Had I the tongues of Greeks and Jews, And nobler speech than angels use, If love be absent, I am found, Like tinkling bells, an empty sound.
2. Were I inspired to preach and tell All that is done in Heaven and Hell, Or should my faith the world remove, Still I am nothing without love.
3. Should I distribute all my store, To feed the hungry, starve the poor, Or give my body to the flame, To gain a martyr's glorious name.
4. If I love to God, and love to men, Be absent, all my hopes are vain; Nor toagues, nor gifts, nor fiery zeal, The work of love can ever fulfill.

### BE BUSY HERE AND THERE.

1 Kings 20: 21

Busied with all kinds of subordinate matters, and thus having neglected in the season to attend to that which is most important, many a one has been constrained to confess, "As thy servant was busy here and there, he was gone."

The day in which it was yet possible to fulfill the great purpose of life, is gone. The Holy Spirit, which alone can truly change the inner man and fit him for Heaven, is gone. The season of youth, when the heart, although sinful, is not yet hardened through the deceitfulness of sin, and the conscience yet speaks in an audible, though "still small voice," is gone. That sermon which was given for my benefit and which was so worthy of consideration, is heard no more. Those kindly words, prompted by Christian love and containing long after to resound in my ears, have ceased and are heard no more. Those solemn impressions, those pungent convictions, which so often give the highest hope, are felt no more.

Sad is the confession, heard from the mouth of many a disciple: "As thy servant was busy here and there," as he, in his care for subordinate things, lost sight of his most sacred duty, allowing the favorable opportunity to pass by, "he was gone."

The neighbor, the acquaintance, the unbelieving friend, for whose salvation I should have been deeply concerned, is now for ever out of the reach of my influence. The opportunity to do good to some family, or to induce some dispenser of the means of grace to attend the house of God, has passed by and is improved.

Also in the case of many a preacher, upon whom rest great responsibilities

and who does not seek that which is lost, but much rather goes to purchase lands to prove a yoke of oxen, or perhaps to take a wife, it is said "and he was gone." Likewise there is not infrequently heard from the mouth of a Christian father or Christian mother such a confession: "As thy servant was busy here and there," and did not attend to the duties of the steward of the household, my son, my daughter has been laid in an early grave, and no longer bears the gentle admonitions of a mother's love or the instructions of paternal wisdom and experience; or, if they are still living, they are gone far from home and from the influences of parental care for ever. I have not, as I should have done, improved the time when the heart is most impressible to the words of truth: "Remember now thy Creator in the days of thy youth." My child has passed through the different periods of youthful life without being armed against the future temptations of mature age, and if it should ever be overcome by those, it is not to blame a sacrifice to sin, the fault is mine.

It is just so with the child of pious parents, which was early instructed in the love of its God and Savior. How many a son, how many a daughter, returned to the stings of conscience, has been obliged to confess: "As thy servant was busy here and there," as he is painted in himself with the pencil of his imagination delusive images of the future, and thought only of earthly happiness and earthly enjoyments, to the neglect of his father's warning and his mother's care, he and she were gone." Their lips are closed forever to his part counsel or consolation.

Many a young man, who has exchanged the straight path of truth and righteousness for the byways of error and sin, has already had to say: "As thy servant was busy here and there," now deavouring in vain to repair, now harkening to the voice of conscience, finally, now entering into associations destructive to morality, the Christian principles which a pious education had implanted in him have disappeared; and the holy influence from above, which reached the soul to consider its eternal interests, is felt no more.

"Taken me away by his last sickness and unprepared to appear before his Creator, a dying man is, perhaps, at this moment, sighing, "As thy servant was busy here and there," thinking only of wealth, honor, and worldly pleasures, life with all its opportunities, the time of probation with all its means of grace, passed by, and now there is nothing left except the worm that dieth not and the fire that is not quenched."

"Work while it is day," saith the wisdom of God, "the night cometh, when no man can work."

Washington, Ill.

### The Book of Life.

If we were told that in some far off chance's shade an angel had brought down the Book of Life, and that one down the page of men were permitted to turn its pages, and see if their names were written on it, leaves, what a Mecca would that spot become. With what tremulous eagerness would crowds of anxious hearts repair to the shrine. With what awe and fearful heart throbs would they tread the

solemn aisles and turn with trembling hands the sacred leaves. What a thrill of joy would quicken every pulse if we could see our names written there by God's own hand. And oh, the misery of that soul which nowhere between those lids can find his name recorded.

Yet how little we think of the evidences which God has given us by which we may know our estate both here and hereafter. How little we think of the marks of piety and how careless we are whether we show them forth in our lives. We live as though our immortal interests were the very best to awaken our anxieties.

There are many of these tests of our condition mentioned in Scripture, but before every other is this, Have we faith in the Lord Jesus? This is the door by which we must all enter in or we never can be saved. All our dependence must be on him. Not the least merit must we attach to our frames of mind, our feelings or our good works; Christ must be in us all.

The true Christian too, whose name is written in the Lamb's Book, will grow in grace. The hypocrite and the self-deceived professor will make no advances in heart piety, whatever they may seek or religious knowledge. Christ will grow nearer and dearer to his people all through the journey of life. When troubles come they will fly at once to his protecting arms for shelter, and what is sweeter still, for help in time of need, as naturally as a child will look for good at the hand of his parent. Sin will grow more a burden, and repentance will more immediately follow transgression.

True Christians will love the brethren. "By this shall all men know that ye are my disciples," if we have hatred in our hearts for those who hear Christ's name, if we do not hesitate to speak unkind, disparaging words of them, if we look with envy on those more prosperous than we, and with contempt on those below us, "How dwelleth the love of God in our hearts?" There is no room for such feelings in heaven, and is it not a doubtful matter whether there will be room in heaven for those who indulge in them here?

How much of bitterness, the great principal cause through which sin has just passed, has developed in our churches. As they will look to be better regarded and held in high regard before God for these things. It is to be feared that many in such cases as these are, have not the grace of righteousness power. The spirit of God and party spirit and hatred and covetousness cannot dwell in the same heart. It is no kindness to seek to smooth over such matters, to "weep peace upon them, when they are in peace."

Another mark by which the Christian may be known, is that he will work the works of righteousness. His position in life may be ever so lowly, he will still do good in it, and will delight to identify himself with all enterprises which are a blessing to men, which honor God. We shall find him associated with every thing that is put forth to do good in the world of men, whom he will not fail to honor God in his sanctuary if his providence do not detain him from it. He will render unto all men that which is just and equal." He will shun all trickery and deception in matters of business, knowing that such dealings are "an abomination unto the Lord." Who would think of using such a term as "cheating a Christian,"

and who could conceive of such a character? The Christian is taught to evil works as strongly as any other, but he rouses all his powers to resist the temptation. If he does fall before them, he falls fighting, and quickly rouses himself again, repairing as far as he can, the wrong, and summoning new resolution for future conflicts.

It is in the heart and in the life that we may look for those proofs that our names are written in heaven. If we can see these marks of a Christian there, then may we be as well assured of our condition as if an angel had declared to us that our names were in the Book of Life.—S. S. TIMES.

### The Zeal of True Christians in Mortifying their Deceitful and Sinful Lusts.

(Conclusion.)

2. Treat your flesh and the Old Man as the Jews treated Jesus, crucify him when they were about to crucify him.

A. They were filled with a fierce hatred to him and firmly resolved in their hearts, as also by their counsel: "Jesus, Jesus must die, whether innocent or guilty." Likewise you, also, must, with all your heart, hate even the garment spotted with the flesh, and every wicked way (John 23, and Ps. 119: 128), and through this hatred to the same, firmly resolve to put off from you, earnestly, and slay this old Man entirely. It is recorded of Esau, that, after he had conceived a hatred against Jacob on account of the blessing, he said in his heart, I will slay my brother. Gen. 27: 41. Likewise we also should firmly fix within ourselves the resolution: "Our flesh, our old Man, our sins which we formerly loved, perhaps, as a brother, shall not be slain and destroyed. Evidently, that many men accomplish so little in the crucifying of their flesh does not solely and purely, though it does however for the greater part, arise from the fact, that they have not a sufficient hatred and firm resolution against sin, but that they yet continue even to love the same and do not yet feel willing to give it up. Whosoever hateth his brother, is a murderer, says St. John, 1 John 3: 15. Just so it is; also here: every one who actually hateth sin, has really thereby already made a beginning in crucifying and slaying the same.

B. They then sought for the Lord Jesus and sent out angels and soldiers to seize and take him. In like manner, you also must seek after sin, search it out, and find where it evidently lies concealed. "Our heart is deceitful above all things, and desperately wicked. Who can know it?" I would also here justly say with Jeremiah (Jer. 17: 9). That which Saul formerly said to the Ziphites in reference to David (1 Sam. 23: 22), "I pray you, prophesy unto me, and let me see where his haunt is, and who hath seen him there: for it is told me that he doleth very subtly," is also true in reference to the old Man: he doleth very subtly; therefore search out the thoroughly within yourselves, where the same may be concealed. Zeph. 1: 12.

C. They actually took him captive and bound him. So also you must lay hold of your inordinate flesh, and the licentious desires, bind them and hold them in restraint; bind them with the bonds of the law of God, that is, with its commands, threats, and promises, which must have such power

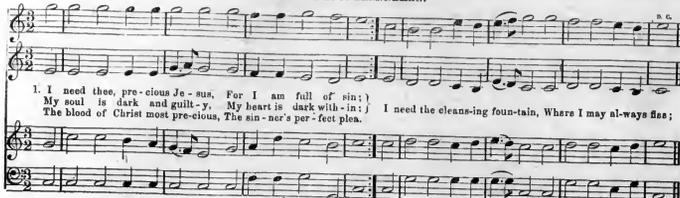




"Without me ye can do nothing." John 15: 5.

"I am poor and needy." Ps. 111: 17.

MUSIC BY H. B. BRENNEMAN.



- 1. I need Thee, precious Jesus, For I am full of sin; My soul is dark and dull, My heart is dark within; The blood of Christ most precious, The sin-er's per-fect plea; I need the cleansing foun-tain, Where I may al-ways see;

The Herald of Truth.

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particulars, even if you are an old subscriber. By observing this you will make our labor much easier and we will be less liable to make mistakes. Our subscription list. Is rapidly increasing. From all parts of the country we are daily receiving letters of the most encouraging character. We feel that the Lord has blessed this work in our land to a much greater extent than we could in any manner expect. Under His guidance and care we will still seek to labor on. We hope every brother and sister will still continue to labor and to pray that God may continue unto us his rich blessing that much good may be done and that His name may be greatly magnified before all the people.

A Timely Hint. There are throughout our land many small and weak congregations, that are languishing for the want of efficient laborers in their midst to build them up. We should all remember such in our prayers, and ministers visiting churches should never pass these by, but should visit them also and give them words of cheer and consolation. But another thought dwells with peculiar force upon my mind at the present time. It is this: There are at present many of our ministers moving away from their former places, seeking better opportunities to do good, and there are better advantages of soil and climate than where they are. There are also a number of ministers who have at present no settled home, and those who have been so unfortunate during the recent calamities in the Shenandoah Valley in Virginia. To all such I may be allowed to give a timely hint. In selecting a home they should inquire where they can do the most good; where they can best serve the Master's cause; where they can do most to build the walls of Zion. Where large congregations exist they usually have plenty of help—if not, they always have the material from which to obtain it, so that they can always help themselves. With small and weak congregations, this is not so. They need help in every way. Now I would suggest that all who are looking for new homes should select those where their help is most needed, where they can spread, extend and

build up, and gather in. This should be the first thought. If we will be faithful to our calling and preach the gospel to every creature we must also go where the people are, and where the gospel is needed, where they are hungry and thirsting for the word of truth everywhere; not only among our own people but to the world, to all mankind. I am afraid many of us are too backward in this respect and come short of our Savior's command: "Go therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you."

A serious consideration. Since the present war commenced, many serious and important questions have presented themselves to the minds of many persons, and to none more so than to those who maintain and adhere to the doctrine of non-resistance. The question has been asked by very many, whether it is right for a non-resistance to hire and send into the army a substitute; and whether right or wrong, this has sometimes been done; but it is now generally admitted to be wrong; and there is probably, to be wrong, and there is probably, to hold to the doctrine of non-resistance, that would be willing to send a man sent to do that which he himself is not permitted to do, and which he considers altogether against the gospel of Jesus Christ, whose footsteps he professes to follow. In my own mind I am fully persuaded that it is wrong, and if we do it we assume the terrible responsibility of violating our conscience and breaking the commands of the Savior, besides acting inconsistently before the eyes of the world.

During the recent drafts, however, another question presented itself to the minds of nearly all non-resistance. It may be stated as follows:—"May a non-resistance connect himself with a township or district organization and pay a certain amount of money to secure himself and the township against the draft? It is my purpose in this article to consider this question, though I do it with the full consciousness that I am writing upon a very delicate and a much-disputed question—a question which many of the brethren hold different views, and some indeed hold that it is our duty to aid such an organization, without asking any question as for conscience' sake. Now I do not wish to interfere with the views of any one or to write merely for the sake

of argument, but as one standing in the position where I do, I cannot keep my own conscience free, unless I try to do my whole duty—I write for the love of souls, I desire that all should know the whole will of God and I say, that knowing it, we may all start to do it. Let us therefore in the spirit of Christian love, consider this. Knowing that we must all give account of these things at the great judgment day.

In my humble opinion the latter question is very similar to the first and may be decided in the same way, namely as inconsistent. The reason why I think so is as follows. The rulers and law-makers of our country recognize the fact that there are communities of people, forming a part of the inhabitants of the country, who always have and still do maintain the principle of non-resistance. And the privilege of maintaining this principle has always been guaranteed to them, even by the framers of the constitution of our land; and by the grace of God, if we are faithful and true, may we not hope, that as civilization advances, this principle shall become more and more popular—be more and more respected and recognized through all future times?

In consideration of these non-resistance, Congress has made a law, and it was sanctioned by the Chief Magistrate, which provides a way through which they can do their share of the work devolving upon them as citizens of this country, without violating their conscience. This law provides that they "shall be assigned by the Secretary of War to duty in the hospitals or to the care of Freedmen, or pay the sum of three hundred dollars, to be applied to the benefit of the sick and wounded soldiers." Thus far the Secretary of War has always directed the money to be paid, so that none, thus far, have been compelled to go even in to the hospitals.

Now a non-resistance may comply with either of the above conditions, without violating his conscience; for should he be ordered into the hospital, his duty would be to take care of the sick and wounded, and this is a work which all may do, with a good conscience; it is our duty to relieve suffering wherever found, and the Bible requires us to be subject to all the requirements of the government as long as we are not required to do anything by which we violate our conscience, and the Law of God.

In the second place if we are required to pay the commutation fee, we can do that also, inasmuch as the law provides that it shall be applied to the benefit of the sick and wounded soldiers; thus in this case also our money is not used to carry on the war, but to relieve suffering, and even if it were, which is not justified in paying it without questioning, we are not made of it afterwards, for we pay taxes and the responsibility of applying them rests with the officers of government and not with us, as Jesus also gave us an example when he sent Peter, which is our example, when he said: "We should offend them, go thou to the sea, and cast an hook and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money; that take and give unto them for me, and thee." Hence, for conscience' sake, there is no occasion—no necessity for a non-resistance to pursue any other course than which is laid down by the government, and whether any other course can be safely and consistently be followed is very doubtful.

The difference between paying the commutation fee to the government, and a certain amount to township organization is simply this: In paying the commutation fee, we give to the government what it demands of us in the

same manner as we pay our taxes, which is our Christian duty as every one will admit, both according to the precepts and the example of Christ, as well as the duties of the apostles; besides this money is not used for war purposes, but goes to relieve the sick and suffering ones in the hospitals. In paying a certain amount to a society or to a township organization, we give that amount for a certain purpose, and that purpose is to pay men to go as soldiers in the army to engage in war, a thing which we ourselves cannot do for conscience' sake, and which government does not even ask of us, because as a conscientious people they have kindly remembered us and provided for us another way, which we may take, and to which the most sensitive conscience cannot find a single objection. In the latter case, also, the money is given voluntarily to this special purpose, and for this reason we are responsible for the use we have made of it, for we are stewards of God, holding in trust that which He has committed to our care. In the former case it is demanded of us by the authority over us, who have power to demand it, and as already stated we pay it for conscience' sake, as a debt we owe to the government and are not altogether responsible for the use they make of it.

But it may be urged that we should do this as an act of mercy and kindness to those around us. Now, allow me, my dear brethren, to speak my mind. I pray that I may be able to direct my thoughts so that I may be able to explain his truth fully and give no offence. I wish to say this: If we can do a certain amount of good by paying our money in this manner, we can do a more good by going directly into the field. We can fill in place there, and thus permit another to stay at home; and this would be the greatest possible love that we could show to our neighbor, that we would be willing to give our life, if need be, to save his. But few would be willing to do this, and Paul says: "Shall we do evil that good may come? God forbid." And government does not require any thing that we cannot do with a good conscience.

It may be urged that we are in this way assuming a dangerous position. There is no danger in submitting to law, but there is danger in breaking the law. If, we are trying in God, our only hope and our strong tower, and in patience possessing our souls, when the draft takes place, are willing to pay our commutation fee, then we are submitting to the law exactly, doing just as the law provides and asks; if we take any other course we are not submitting to this law, and are very liable to take steps which might preclude us from the benefits of it afterwards. Oh, let us be very careful to keep ourselves consistently non-resistance!

Again it is said: Some are not able to pay, and others are not willing to pay so much. Among most of the congregations where drafts have taken place, the brethren have contributed towards helping each other pay their commutation fees, and this is the proper way. I have now given my views plainly, I may be mistaken and have formed incorrect conclusions. All that I ask is that we may all read carefully and pray earnestly for wisdom and strength to understand rightly, to act wisely and keep a conscience void of offences. "Prove all things, hold fast that which is right and good."

A Suggestion. It is known to most of our readers that another draft, to take place some time in February, has been ordered, to supply the army with fresh troops; and for the best we can hope, we must expect that more or less of the brethren,

ren, in the different congregations throughout the country will be drafted.

It may fall upon some who have not the means of paying the commutation money; again it may take a considerable number from a weak and poor congregation. Under such circumstances we should help to bear one another's burdens. Every one can do something towards it, and we should sympathize and love all the members all the brethren, and all our weak churches in this time of trial and trouble, and according to our several ability as the Lord hath prospered us, be ready and willing, to contribute to those who are in need; and I hope and trust every brother feels disposed to do so.

In view of these things then I hope I may be allowed to make the following suggestions, namely, That efforts be made to "unmature" in all the congregations in the different states to raise an amount of money, as a general fund, so that when a brother from any congregation is drafted, his commutation fee should be paid out of this general fund.

This would be a great comfort to every one, not only from the fact that he is thus aided, but also from the fact, that it would give us, one to another, a common cause and have a common interest in the great work of human redemption and our soul's salvation. Besides this, it would put away entirely the supposed necessity of the brethren joining organizations for the purpose of procuring substitutes, a course which at best must be considered by all, a very dangerous one for a non-resistance to follow.

I would further, merely mention that in case it should be considered best to adopt such a course, and thus help each other, the money so collected might be placed into the hands of one of our bishops or some other responsible person, and such other provisions made as might be necessary, to pay out the money to those who need it, in a proper manner.

Should this suggestion meet the approval of the brethren, I hope they will take such steps, that at their next meeting of the congregation they will bring this matter before the people for their consideration, for if anything will be done it should be done soon, as the time will soon be at hand.

Letter from Indiana.

Locke, Jan. 3d '65.

Bro. FRENCH—Grace and peace and mercy from God the Father, and our Lord Jesus Christ be with you and us, while traveling through this vale of sorrow. We must confess that we are not worthy of all the good which the Lord daily bestows on us, inasmuch as He has again borne us, in our frail wings, through the past year and permitted us again to enter upon a new year in preference to many others, who during the last year have been, removed from time into eternity. Oh that we were, could we get off more and more our life with its affections and lusts, and lead henceforth a new life of righteousness and holiness, that we may indeed become worthy of eternal life, in which there will be fulness of joy and happiness for ever and ever. This is my wish and whole heart's desire.

Let us, therefore, all labor and not grow weary—for the harvest is great—that many may yet be brought from darkness to light; for the power of Satan to God for in this season, we shall also reap without ceasing.

Likewise, as the "Herald of Truth" has brought to us during the past year much that has been profitable, may it in this year do no less, in that it may be a witness that it will promote our salvation, making it, indeed, what its name indicates; viz., a herald of truth, or he that proclaims and declares the truth.

JOHN M. CHRISTOPHER.

Childrens Column.

Selected for the "Herald of Truth." Instructions of Solomon.

Come, ye children, hearken unto me, I will teach you the fear of the Lord. The fear of the Lord is the beginning of wisdom; but fools despise wisdom and instruction: My children, hear the instruction of your father, and forsake not the law of your mother. For they shall be an ornament of grace unto your heads, and chains about your necks. Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it and pass away.

For they sleep not, except they have done mischief, and their sleep is taken away, unless they cause some to fall. For they eat the bread of wickedness, and drink the wine of violence. But the path of the just is as the shining light, that shineth more and more unto the perfect day.

The way of the wicked is as darkness; they know not at what they stumble. My children, attend to my words; incline your ears unto my sayings. Let them not depart from your eyes; keep them in the midst of your hearts. For they are life unto those that find them, and health to all their flesh. Keep your hearts with all diligence: for out of it are the issues of life.

Put away from you a forward mouth, and perverse lips put far from you. Let your eyes look right on, and let your eyelids look straight before you. Ponder the path of your feet, and let all your ways be established.

Turn not to the right hand nor to the left; remove your feet from evil. Apply your hearts unto instruction, and your ears to the words of knowledge.

Buy the truth, and sell it not; also wisdom, and instruction, and understanding. A good name is rather to be chosen than great riches, and loving favor rather than silver and gold.

A good Name.

Childrens column. Don't refuse it. 'Tis a precious diamond: Highly prize it, Ne'er despise it, You will need it when you're men.

Love and cherish, Keep and nourish; 'Tis more precious far than gold: Watch and guard it, Don't discard it; You will need it when you're old. Then endeavor, Now and ever—Keep this blessed treasure tight: Never leave it Always on you You will need it when you die.

If you think proper you may give the above selections a place in the "Herald." Grace and peace and mercy be with you and yours through Jesus our Lord. Amen.

Manheim, Pa. C. F. H.

A Warning to Parents.

A sad accident happened, on Tuesday the 6th of December—at Daniel Bolmer's, in Manheim township, Lancaster Co., Pa. He was threshing with a machine and while it was in motion one of his little boys between six and seven years old approached too near the band, which caught his little hair and drew it over the pulley with such force as to tear it off at the shoulder, so that it hung only by the skin. The poor little sufferer is now doing as well as can be expected. C. F. H. Dec. 8th 1864.

MARRIED.

On the 23d of Dec., Noah M. Blosser to Hannah Lehman, both of Mahoning County, Ohio. On the 8th of Dec. by Jacob L. Kanegey, Daniel Yoder to Martha Byler, both of Logan Co., O.

DIED.

CORRECTION: In the last No. in the notice of deaths, the name Barbara Bally, should be Barbara Bolik.

On Dec. 21st, 1864, in Elklick township, Somerset Co., Pa., Catharine, daughter of Hersh, and Sister Jeremiah and Eliza Hershberger, aged 6 years 1 mo. and 8 days. She was buried at 2 o'clock on the 23d inst. in Bro. John Polk's burying-ground. A number of people were present and a funeral sermon was preached by the writer from Rev. 14: 13.

Hark! a voice divides the sky! Happy are the faithful dead! In the Lord who sweetly die! They from all trials are freed

Ready for their glorious crown, Sorrows past and sins forgiven, Here they lay their burden down Hallowed and made meet for Heaven.

Lo! the prisoner is released— Lichthy, the 25th, his load! Where the weary are at rest, He is gathered unto God.

HENRY H. BLANCH.

On the night of the 21st of Dec. '64, at Onondaga, Michigan, Bro. Daniel McCoy, of Elkheart Co., Indiana, aged 52 years, 10 mo. and 28 days.

Bro. Meyer in company with Pre. Brubaker from Pa., and Pre. Snyder from Elkheart Ind., left home on Wednesday night with the intention of visiting the different churches in Canada, when sad to relate, in consequence of the switch not having been properly attended to, the whole train ran off the track at Onondaga station, killing him and two others, as is supposed, instantly. His remains were brought back on Friday morning.

His burial took place at the new meeting house at the Bangou on Christmas day, and was very largely attended. The meeting house was already filled to overflowing when the procession, about a mile in length, (consisting, it is said, of upwards of 1700) arrived.

The funeral services were conducted by the brethren Jacob Wisler and Daniel Brundage, in the German language, and by Daniel Brenneman in English; text, Matt. 24: 44—46. He leaves a wife and four sons to mourn his death. He was a minister of the gospel and as such his loss will be deeply felt by his people; yet hoping that as a faithful and wise servant, whom the Lord had made ruler over his household, to give them meat in due season, he was also ready in the unexpected hour of his Master's coming, we feel assured that he has entered the blissful abodes above, where he dwells in peace—and he rests from his labor—where sorrow and trial and suffering can never come.

Let us therefore be comforted with the hope that his departure from us has been truly going home, yet let us, for our own souls' sake, also take warning, and give ear to the voice of death, as it speaks in our midst, that when the call comes for us, we may be also ready to enter in with Jesus to the marriage supper of the Lamb. (Ed.)

On the 15th of November 1864 in Conestoga Township, Cambria Co., Pa., John Ream, son-in-law of Pro. J. M. Blanch, aged 59 years, 7 mo. and 17 days. He was buried on the 17th and leaves a widow 62 years of age, who has always been a faithful sister. May God preserve her, as a

widow indeed, unto a blessed end in Christ.

On the 18th of December, in the same place, a daughter of John Thom as aged about 7 years.

SAMUEL BLAUCH.

On Jan. 1st, 1865, in Allen Co., O., of dropsy, Bro. Jacob Brenneman, aged 68 years, 2 mo. and 25 days.

He was buried on the 4th. A very large number of relations and friends followed him to the grave.

He was suffering more than a year with a kind of stomach disease, and not long before his end he was yet taken with dropsy which soon brought his life to a close.

He appeared to be truly willing and prepared to make the important change out of time into eternity.

How blest is our brother, bereft Of all that can burden his mind!

This dist is afflicted no more With sickness, or shaken with pain;

How easy the soul that has left This wearisome body behind!

How easy the soul that has left This wearisome body behind!

How easy the soul that has left This wearisome body behind!

How easy the soul that has left This wearisome body behind!

How easy the soul that has left This wearisome body behind!

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inside for him the next morning when he was found in the woods near the route of a fallen tree, shot dead; the charge having passed through his body.

Illustration of the times and the consequences of vice.

ly swearing, and lying, and killing, and stealing and committing adultery, they break out and blood toucheth blood.

Thus saith the Lord; For three transgressions of Edom, and for four, I will not pardon iniquity, saith the Lord; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath forever.

Who will smite him that buildeth a town with blood, and establishes a city by iniquity.

LETTERS RECEIVED.

Pr. D. Sensen; Leah B. Rutt; Samuel Newcom; John L. Delp; L. H. Shank; E. H. Hershey; David Brennan; J. N. E. Good; Ulrich Weib; Pre. Jonas Blauk; H. H. Blauk; Joseph Dettweiler; Pre. John Lepp; John G. Dettweiler; Christian Good; Michael Kutz; Pre. John Bar; J. D. Hershey; John Bar's Sons; Christian Brennan; Christian Hartman; Elias Shantz; Pre. J. M. Brennan; J. David Leifer; Jacob N. Pletcher; David Plank; Joseph H. L. Brinkler; M. P. Kittenhouse; Pre. J. M. Shank; Joseph Kutz; John H. Lind; Jacob H. Landis; Henry Brennan; Abm. B. Blosser; Samuel K. Bar; Christian K. Nisley; Joseph Getwals; John L. Wilman; Tobias K. Deulinger; Peter Schantz; Noah Hechtel; John Funk; Elias Hry; David Metzler; Pre. Amos Herr; Sam. Y. Shantz; H. K. Deulinger; Christian Shantz; Peter H. Hershey; Pre. John Halby; C. Meyer; Pre. Geo. Brennan; Christ. Stoner; Mary Kindy; Joseph Dettweiler; John F. Freed; Jacob Getman; Emanuel Suter; Henry E. Schroeder; M. Christofel; R. M. Shantz; Pre. Geo. Brennan; Maria S. Nisley; Wm. Graybill; John Letteler; Agnes Hartman; Jacob H. Brinkler; M. P. Kittenhouse; Pre. J. M. Shank; Valentine Hartman; Thomas Shultz; Jacob Smith; David Kindy; Benjamin Shantz; Jacob L. Haver; G. Mewman; Jacob K. Volter; Benjamin Bare; Abm. Grabner; David Tyson; G. C. Landis; Catharine Anger; Isaac D. Alderfer; Solomon Warner; Pre. Geo. Brennan; Isaac Kitzner; Pre. Hartmann; Samuel Blauk; J. Y. Shantz; Rudolph K. Brubaker; Abm. Metzler; Jacob C. Rutt; Christ. Brennan; Wm. P. King; Jacob Shantz Jr.; John Stoltz; Isaac W. Maslin; Samuel Volter; Elias Schantz; Pre. Geo. Brennan; Samuel Newswinger; Henry Kitzner; It all right.

SUBSCRIPTION-LIST.

Table with columns for Name, Address, and Amount. Includes names like Daniel Lehman, Abm. Burkholder, and others.

Large subscription list table with columns for Name, Address, and Amount. Includes names like Henry Riser, Christ. Riser, and others.

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Lay Hold on Eternal Life.

(FROM THE GERMAN.)

When Eternal Life is spoken of, we commonly understand the life to come, and in this sense, the expression is correct. Eternity, however, is directly that is not limited by the conditions of time, that which has been without beginning, is without change, and will continue without ceasing; therefore, Eternal Life cannot have its beginning now, but it is ever, as it ever has been.

Now, there is, in every individual that is born into the world, the evidence of Eternal Life, and he becomes conscious of this, as well as of that which is temporal; but not heeding, he gradually dispels this feeling of consciousness, as he yields himself more freely to temporal things. Flee these things, the Apostle, therefore, says, before he overtake you to lay hold on eternal life.

Flee these things, says the Apostle; but follow after righteousness, godliness, faith, love, patience, meekness. By a godly life, a man will come to a knowledge of God; by living for eternity, he will feel in himself that which is eternal. Therefore man can and should, in the midst of his transitory life, lay hold on eternal life, not only in thought and resolution, but by actual experience. It is ever and everywhere near you; you can feel that it is in you, and you in it. But how can you find and feel it, if you cast yourself only in the rushing stream of that which is passing away, and do not afford to eternal life time and opportunity to unfold itself in you? Pursue after godliness and faith. There is, evidently, in every man, an inclination to strive after that which is higher; there is in him evidently some expectation; some hope of a higher sphere of action; but if you shun these inclinations, as though they would lead you astray, and keep you from the object of your life, from your happiness; if you do nothing to cherish them, you will not enjoy them being; if you cast yourself into the stream of time, there is not only all of which you are conscious outside of yourself, but all that you experience within you, but temporal and perishable pleasure, and transient pain; and behind all this is death. On the other hand, if you withdraw your soul from the distractions of life, if you lift it above life's turmoil, if you avail yourself of the holy ground of grace, then will your soul draw near to that which is eternal, and then you will feel, by actual experience, that there is something higher, better, more blessed, than that which the eye perceives, and the ear hears, and that which has entered into the sensual heart. Amidst the changeable you will feel that which is permanent; amidst the oppression of the world, you will experience a heavenly peace; beyond the gloom of night, you will behold the dawn of eternity; beyond death, life.

Then we understand what the Apostle means when he says: Lay hold on eternal life. He puts it not afar off, but very near. He does not say that God will give it to us some time beyond the grave; but that it is offered to us already here, and that we should lay hold of it. His entire discourse goes to show that man lays hold on actual eternal life, by leading a godly life in this world. But how different is it to lead a godly, upright life from the mere so called irreproachableness of civil life? Two men may be engaged in the same kind of work; the one accomplishes it through compulsion and necessity; he wishes to obtain a livelihood, or wishes to acquire prosperity and honor. As long as he has no hope of obtaining these, he goes on; but if he expects to reward his labor seems to him too great for him to be able to reap the fruits of the same, or too insignificant to reward him with either gold or honor, he abandons it. The other one strives to be great, he wishes to discharge the duties of his employment to which he is called, as being answerable for the time which has been allotted to him. But he is, above all things, mindful of his duty. The labor seems to him too great, he considers that he who has called him thereto, will also send those who can labor with him, and that the seed which his hand scatters, shall not be lost. If the labor seems to him too important, he remembers that no building would be

completed, if no one were found who would join with stone, but that if each laborer faithfully performs his part in that which is least, God will bestow upon the labor his divine blessing. The former of these gains perhaps nothing, perhaps wealth and honor; the latter lays hold on eternal life. Again, two men enjoy the blessings of life: the one takes and uses, or lavishly spends them without raising his thoughts beyond them; the forest waves over him, merely to afford him shade; the stars shine, only to illumine his path; the flowers unfold themselves in his garden, merely in order that he may be able to exhibit, as his property, their splendor to another beholder, vain and thoughtless as himself; the other looks from the gift up to the Giver; he sees God in the flowers of the field and in the stars of heaven; in every tender joy of life, he beholds—like the reflection of the sunbeam in the dew-drop—the reflection of eternal glory. The one has received his reward; the other, in his temporal life, has laid hold on eternal life. Again, two men are numbered; but I grieve not at the fight, one by one, of the years of my probation. If a year of gladness has flown, then I will thank God for each joy which the warmth of heaven called forth out of the bosom of the dusky earth; but if it was a year of hardship, then I will thank God that it has passed away and its toils are over, thank God, if amidst these trials, he has taught me to persevere in the exercise of faith and love, of patience and meekness. Imperfection shall disappear and grief shall cease; but that which is perfect is unfolding and maturing. Blessed is he who has held on eternal life, gathering from its fullness the strength which grows not weary, the joy which no one can take from him.

(Christliche Apologete.)

Religious Obligations.

Religion signifies a system of faith and worship. Religion arises from man's perception of his relation to the system of being of which he is a necessary part. The presence and influence of Religion is to be felt and manifested throughout the duration of human life, in all that is thought and done, with a view to a happier and more perfect state of existence after death. Just conceptions of the character and attributes of the Deity are of the utmost importance, especially to the young, whose minds require to be led aright in all that pertains to the great truths of religion.















Ohio, where he lived until the Fall of 1864, when he emigrated to the northern part of Nevada Co., Mo., where his remains now rest until the last trumpet shall sound.

He was a faithful member of the Winebrener Church for some time. He was very willing to die, and leave this vale of tears, and go to meet his Redeemer. He left to his family the evidence and consolation, that he has gained the blessed triumph of eternal life.

JOHN S. GOON.

On the 22nd of February, in Erie Co., N. Y., Christian Lehl, aged 80 years, 5 mo., and 29 days. His disease was inflammation of the brain, from which he suffered only three days. He was a beloved brother in our Monnetite Church here. His mortal remains were consigned to the grave on the 24th. A large concourse of people were present. The writer preached on this occasion from Rev. 14: 13-15. And I heard a voice from heaven, saying unto me, Write, blessed are the dead which die in the Lord henceforth: yea, saith the spirit, that they may rest from their labors; and their works do follow them."

JOHN LAPP.

On the 9th of February, in Champaign Co., Ohio, of consumption, Christian Hertzer, son of Jacob and Susanna Hertzer, aged 32 years, 10 mo., and 26 days. He was buried on the 11th, on which occasion a funeral sermon was preached by John W. Lathrop, from Amos 4: 12, and 1 Cor. 12: 12, with reference to the death of the departed. He was a member of the Omaha Monnetite Church, and leaves a wife and three children to mourn his death.

JOSEPH DEWELBER.

On Jan. 27th, 1865, in Putnam Co., Ohio, of scarlet fever, Daniel, son of John and Anna Huber, aged 8 years, 11 months and 6 days. On the 29th his remains were consigned to his mother's dust in the grave yard, at the Monnetite meeting house in Allen Co., at which time and place, discourses were delivered to a large audience by Geo. Breenneman (an introductory discourse) in the German, and by the writer in the English language, from Ps. 103: v. 15-16.

The days of man are like the grass, And as a transient flower; When blasting winds upon him pass, He loses all his power.

The place where stood the flower sweet, Will know it soon no more; To dust beneath your very feet, 'T must return as 'twas before.

Thus Daniel too has passed away Like grass—he'll not return; We'll but a little longer stay, To weep lament and mourn.

Oh, may this timely warning giv'n To us, be not in vain; But may we all prepare for heav'n— Thus Daniel meet again.

On the 8th of February, in Putnam Co., Ohio, very suddenly, Daniel, son of David Breenneman, aged 55 years, 6 mo., and 10 days. On the day of his death he had walked to town and back, some 5 or 6 miles. After returning home he complained some of headache, but made out in a load of wood, and chop enough to do over night. He then went into the house, sat down, and took one of the children on his lap. His wife heard him say, "Take the child!" at the same time seeing him

beginning to sink, she took the child away and endeavored to raise him up, when he expired in her arms.

He was buried on the 12th in the grave yard at the Methodist Chapel, on Sugar Level, in Allan Co., at which time and place the writer endeavored to speak from Mark 16: 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

The above event should be looked upon as another loud call to the careless to rest their house in order, "because they shall die and not live."

"Go watch and pray! thou canst not tell, How near the hour of death may be; Thou canst not know, how soon the bell May toll its doleful notes for thee: Death's countless snare beset thy way— Frail child of dust, go watch and pray."

On the 12th of February, in Allen Co., Ohio, Sister Elizabeth, widow of Frederick Schrader, and daughter of Emanuel Weichsunder, aged about 56 years. Her death was occasioned, as is supposed, by a fall. About 30 years ago she came from Franklin Co., Pa., with J. B. Holler, with whom she lived ever since, and where she also died. She was buried in the grave yard on J. B. Holler's farm, at which time the writer spoke from Num. 23: 10—"Let me die the death of the righteous, and let my last end be like his!" Sister Schrader was a faithful member of the Monnetite Church for many years, and we hope she has died the death of the righteous, and that it is now well with her. "Therefore be ye also ready."

JOHN M. BRENNEMAN.

On the 17th of January, near West Point, Le Co., Iowa: Catharine, wife of Jacob Eaesch, (her maiden name was Miller, from Pennsylvania), aged 24 years and 24 days. She was buried on the 18th, at Pleasant Ridge grave yard, upon which occasion John C. Kriebel preached.

LETTERS RECEIVED.

Jacob Y. Shantz 2; B. & J. Reesler; Philip Moser; David A. Yoler; Pre. Henry Hertz; N. G. Good; Samuel Bauer; David Yon; Henry Aule; Jacob Unzicker; Peter Amstutz; John Yoler; Louis Hersh; Elias Misher; Samany years, and; Pre. C. Breenneman; Jacob S. Hershby; Daniel McKillips; Pre. John Shank; Jacob S. Funk 3; Pre. David Breenneman 3; Pre. Just Bally; C. K. Yoler; Levi Musselman; Josiah Hershby; Henry Dertine; Elias Yoler 2; Jacob Bolter; Christina Wismer; J. B. Tyson; Michael Myers; Alm. Nash; Jacob Kratz; Mary A. Hoeser; Christ. Schrock; Ulrich Wyle; John M. Zmanner; Enoe M. Kratz; Henry Walter; Samuel Daniel; Benj. Metzler; David D. Leaman; Lizzie Ebsenhadle; Jacob K. Beiler; Lewis Riden-der; Susanna W. Hershby; Maria Stueckey; Pre. John Beer; Thomas Morrow; Pre. John M. Greider; Pre. David H. Landis 2; John Klobes; John Wileman; Joseph Deweller; Jacob Hoover; Eve Samny; John Good; Jacob K. Nissley; Christian Metzler; Michael Metzler; Daniel Rosenfeld; Joel B. Miller; Pre. Amos Hersh; Martin A. Hoover; John Martin; John W. Martie; Henry Rittenbender; Jacob Cassel; Christ-ian J. Henning; Jacob Leatherman; John Bugman; Jacob Sharr; Michael Z. Hunsicker; John Haldeman; Daniel Rosenfeld; Joseph H. Freed; C. K. Nissley 2; J. M. Mosser; S. Burkholder; Pre. J. M. Breenneman 3; Pre. George Bloomston; David Beer; Pre. Amos Hersh; Henry S. Bower; Pre. Aaron Good; John Buzzard; Benj. Krupp; Wm. B. Berg; John M. Christo-pher; Jacob L. Hershby; Jose Stueckey; Geo. Funk; Pre. John Lapp; John G. Stauffer; John F. Swartley; John Koch; John J. Schaefer; John H. Kling; John Gierlich; David Martin; Pre. Jacob Kurtz; Christian Gierlich; Pre. Jacob Bowman; A. G. Besen-berger; Daniel Metzler; Paul Forrey; Joseph Sumner; Jacob N. Brubaker; Saml. Hersh-berger; J. S. Cassel; Samuel Hess, the le-phant; Jacob L. Hershby; John Stueckey; Pre. Just Bally; John H. Krupp; Daniel Hoover; Abm. Miller; Samuel W. Weaver; Pre. John Beer; John H. Hoover; Abm. Zar-rah; Jonathan Kolb 2; Jacob F. Troxel; E. M. Stauffer; Abm. Hershby; David Zook; Peter Bixler; Abm. Hershby (Paradise);

Boorer; Samuel Reesor; C. B. Herr (Peques); Henry B. Breneman; Henry Barkey; J. Yoler; Jacob Hershby; John D. Hershby; Adam Reed 2; Michael Hersh; David D. G. M. A. Hoover, Goshen. 2 E A G 234  
John W. Martin, Willow Street, Pa. E A G 150  
Henry Hutchinson, South Cayuga, C. W. 150  
John Martin, Rosburgh, O. 150  
Christ. Louisa, Columbus, O. Eng 100  
Abm. Hoover, Rosburgh, Ind. E A G 150  
David Rosenberger, Harfeld, Pa. Eng 100  
Jacob Gehman, do " 100  
Samuel K. Coover, Morley, Ind. E A G 150  
Christ. A. Hoeser, Goshen, Ind. E A G 150  
Jacob Leatherman, do " 150  
Enoch Zook, Hillville, Pa. Ger 150  
Eliaz Weber, Dresden, C. W. Ger 150  
Charles Breker, Berlin, " 100  
Peter M. Weber, do " 100  
Isaac Meyer, Hesper, " 100  
David Grundy, do " 100  
Robert Stricker, do " 100  
Mass. Bowman, Bloomingsdale, C. W. Eng 100  
Braj, Good, Waterloo, " 100  
David Best, Beamanville, " Eng 100  
Cereilus Panacker, Hesper, " 100  
John Hingston, Columbus, Ind. E A G 150  
John Haldeman, Warsaw, Ind. E A G 150  
Joseph H. Freed, Francfort, Pa. Ger 150  
John H. Borer, Rosburgh, Ind. E A G 150  
David L. Miller, Mount Joy, " Eng 100  
J. N. Mosser, Hardsburg, " E A G 150  
A. Sherman Good, Hillsdale, " Ger 150  
John H. Borer, do " 100  
Pre. David Brundage, Goshen, Ind. Ger 100  
Samuel Ferguson, do " E A G 150  
Anna Borer, Rosburgh, Ind. E A G 150  
Isaac Leathersman, Warsaw, " Eng 100  
Henry Smith, do " 100  
Eosa Meyer, Hilltown, " Ger 100  
Anna Borer, Rosburgh, Ind. E A G 150  
Was. Sillius, Bowling Green, Ind. E A G 150  
Geo. W. Yoler, do " Eng 100  
John W. Ellis, Parkburgh, " Ger 100  
John H. Borer, do " 100  
Jacob Zehr, sr., Farmville, Ill. Ger 100  
Jacob L. Hershby, Paradise, Pa. E A G 100  
Christ. Louisa, Dresden, Station, " Ger 100  
N. B. Hergoff, do " 100  
John Beer, Harris Hill, N. Y. " 100  
Christ. Borer, Rosburgh, Ind. E A G 150  
John Hingston, Columbus, Ind. E A G 150  
John L. Ardel, (T.S.) Enterprise, Pa. E A G 150  
John Bark, Millville, C. W. Ger 100  
David Borer, do " 100  
John Gierlich, Palski, Ill. Ger 100  
Pre. Jacob Kurtz, Thompsonston, Pa. E A G 100  
David Martin, Mechanistown, " Ger 100  
Peter Martin, do " 24 100  
Christina Gierlich, Iowa City, O. Eng 100  
Austen Gierlich, Winchester, O. E A G 100  
Herman G. Hersh, Esika, " Ger 100  
John L. Breenneman, do " 100  
John Keller, do " 100  
Braj, Rosburgh, N. W. Morrow, Pa. " 100  
Amos Knigle, Rosuke, Ill. " 62 200  
Samuel Hess, Willow Street, Pa. " 62 200  
David Kratz, Zeligosville, Pa. Ger 100  
Daniel G. Blair, do " 100  
John H. Krupp, Kalsville, " Eng 100  
A. Sherman Miller, Hillsdale, " Eng 100  
E. M. Greider, Mount Joy, " E A G 100  
John Stauffer, White Oak, " 100  
Am. Hershby, Mount Joy, " 100  
David Zook, Smithville, O. " 100  
Prof. Rigensbuch, Bluffton, " Ger 100  
Pre. J. H. Hoffer, West Paris, " E A G 100  
Pre. J. J. Smith, New Cairo, Ind. Ger 100  
David Kratz, Zeligosville, Pa. E A G 100  
John H. Hershby, Paradise, " Eng 100  
Benj. Koeb, Strasburg, " Eng 100  
Peter Miller, do " 100  
John H. Borer, Rosburgh, Ind. E A G 26 150  
A. Sherman Stauffer, Smithville, C. W. E A G 26 150  
Ester Armstrong, Suffolk, C. W. Eng 100  
John Pike, do " 100  
Jacob Beer, Bedford, " 100  
Jacob Weber, Harfeld, " 100  
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Benjamin Savelly, Willow Street, Pa. 150  
Jill Mylin, do " Eng 100  
Jacob Breenneman, Columbus, " E A G 100  
Fanny Tyson, Smithville, " Eng 100  
Pre. John Hershby, Paradise, " 100  
Isaac Rosenberger, Hilltown, " Ger 100  
Jacob Breenneman, Columbus, " Eng 100  
David Baker, Rosburgh, " Ger 100  
Benj. Beer, Salsville, " Ger 100  
Christ. L. Hershby, Leasville, " Eng 100  
David Zook, Bluffton, O. E A G 100  
David F. Harnish, Hempfield, Pa. E A G 26 150  
Wm. G. Frost, Harfieldville, " Ger 24 100  
John Z. Hershby, Bloomville, O. E A G 100  
Christ. Legreen, do " 100  
Jacob Dewelber, do " Ger 100  
John Z. Hershby, Bloomville, O. E A G 100  
Susanna Knubb, do " 100  
David Troxel, do " Ger 100  
Pre. Isaac Robert, do " Ger 100  
Pre. John Beer, do " Ger 100  
J. S. R. Overholt, Reading, Ill. Ger 100  
John Strubler, Danvers, " Ger 100  
Pre. John Beer, do " Ger 100  
John H. Brubaker, Darlah, Pa. " 100  
Levi Young, Manchester, " E A G 100

SUBSCRIPTION-LIST.

Table with columns: Name, Address, and Amount. Includes names like P. B. Schantz, Berlin, C. W. Eng 24 100; Saml. S. Bowman, do " 100; Jacob Beer, Massillon, " E A G 1 150; Saml. Hallman, Washington, " Ger 1 150; Daniel Wisner, Bridgeton, " " 100; Gerhard Kurts, Elphig, " " 100; Alexson Saylor, Hesper, " " 100; Benj. Star, Berlin, " " 100; Alm. C. Clemens, Hesper, " E A G 1 100; Jacob Willner, Preston, " Ger 1 100; Henry Oberholzer, Bloomingsdale, C. W. Ger 1 100; Manu Weber, Dresden, " E A G 1 100; Jacob S. Sauer, Harfield, " Ger 1 100; Pre. Enoch Deweter, Rosville, " Ger 1 100; Jacob Rantz, Waterloo, " " 100; David A. Yoler, Spruce Hill, " E A G 1 100; David Weber, Berlin, " " 100; Geo. Hirsland, do " 100; John H. Borer, do " 100; John Hunsicker, do " 100; Jacob Reiser, Martintville, Pa. Eng 100; Benj. Reeder, do " 100; David A. Yoler, Spruce Hill, " E A G 1 100; Philip Moser, Adamsown, " Ger 100; Jacob L. Hershby, Salsville, " Ger 100; John Klobes, do " E A G 1 100; Anna Franck, Webster City, Io. Eng 100; Pre. Henry Hofer, Reading, Ill. " 100; N. S. Good, Hillsdale, Ill. " 100; John Salsman, Warsaw, Ind. Eng 100; Isaac Good, do " Eng 100; Henry Ayle, New Bloomfield, Pa. E A G 27 100; Curt Yoller, Dresden, " Eng 27 100; Christ. Harsch, do " 27 100; Mary Miller, do " 100; Yost Yoller, Dresden, Ill. E A G 1 100; John M. Greider, Pekin, Ill. Ger 100; John Haldeman, do " 100; Jacob Haldeman, do " 100; Joseph Bury, do " 100; Louis Hirsland, Linn Grove, Ind. " 100; Jacob S. Hershby, New Milltown, Pa. Eng 100; Daniel McKillips, Gosherville, " 100; Isaac Krupp, do " 100; Amos Hershby, do " 100; Joseph H. Myers, Ottawa, Ohio " 100; Pre. John Borer, do " 100; J. J. Stritzman, Palski, Ill. " 100; Christ. Gierlich, do " Ger 100; John Schneider, Rosuke, Ill. Eng 100; Henry Aule, do " 100; C. K. Yoler, Smithville, Ohio " 60 100; Levi Musselman, Strasburgtown, Pa. " 100; Jacob Yoler, Iowa City, Io. E A G 1 100; Christ. Gierlich, Goshen, Ind. " 100; John Buzzard, do " 100; John Leatherman, do " Eng 100; Henry Shantz, Parkert, " 100; William Funk, do " 100; Abm. Haldeman, do " 100; Isaac Krupp, do " 100; Martin Meyer, New Galesen, Pa. Ger 100; Eliaz Weber, Bloomingsdale, Ill. E A G 1 100; Henry Dertine, Leasville, Pa. " 100; Henry Krupp, do " 100; Wm. Krupp, do " 100; Henry W. Mosser, Warsawburgh, Ill. " 150; Jacob Latham, Elphigville, Ill. " 150; Pre. John Stauffer, Massillon, " 150; Alm. Nash, Point Pleasant, " Eng 100; Anna Ebsenhadle, Intercourse, " 100; Michael Myers, Berlin, Ohio " 100; Pre. P. Lehman, Dalton, " Ger 100; Clark Weber, do " 100; Mary A. Hoeser, Goshen, Ind. " 100; David Good, Doylesden, Pa. Ger 100; Mrs. Jo. Ebsenhadle, Leasville, " E A G 23 100; Jacob S. Borer, Goshen, O. Ger 24 100; David D. Leoman, Lampeter, Pa. E A G 150; Dan. Rosenberger, Line Lexington, " Ger 100; Michael Borer, do " 100; Levi Yoler, do " 100; Isaac Lathrop, Dresden, C. W. " 100; Benj. Metzler, R. Hempfield, Pa. " E A G 150; David Hoesler, Massillon, " 150; David Hoesler, do " 100; Samuel H. Borer, do " Ger 100; Pre. David H. Landis, Boreon, Ohio " 50; John J. Schaefer, do " Eng 100; Pre. John M. Greider, do " 100; Christian Moser, Dunkirk, Ill. " 100; Thomas Stauffer, Washington, C. W. " 31 200; Susanna Weaver, Peques, Pa. " E A G 24 100; Pre. John B. Bowman, St. Jacobs, C. W. " E A G 100; John Fry, do " 100; Adam Reiser, do " 100; Jacob Weber, do " 100; Pre. Samuel Hershby, Massillon, Pa. " 100; Jacob Yoler, Berlin, Ind. " E A G 20 100; Jacob Neversore, Morley, O. Ger 24 100



by no means uncommon, and has continued so to this age.

Hollow, therefore, is the argument for human bloodshed which some adduce from the practice of warfare by certain Christians at the present day. We have already learned from history *how and when the practice commenced among professors of the name of Jesus*. It is simply a part of the general declension from early love and unity, long openly manifested by the Church of Christ. And what does the argument amount to? Merely this: Good men fight, therefore good men may fight! As well might one argue, Good men sin, therefore good men may sin. The characters of Col. Gardiner and Heady Vicars can no more justify a Christian engaging in war, than the character of Pascal or Fenelon can justify a Christian being a member of the Church of Rome.

Surely there is no need to say more against such an argument. One thing, however, ought to be noticed in connection with this: that our Lord's words concerning the sad experience of those who take the sword, have been strikingly fulfilled in many of the cases often quoted. How perished Col. Gardiner? "With the sword!" And how Heady Vicars? "With the sword!" And so with thousands of other Christians who have dyed their hands in the blood of human enemies on the field of battle. And oh! how much must have wondered and blushed at themselves on entering the perfectly peaceful presence of that blessed One, who, being "full of grace," is still acting toward His enemies in infinite mercy; on entering that presence, freed from the surging strife and burning passions of the scene of human carnage! Many a martyr has departed to be with Christ, from scenes of bloodshed, but the dying moments of such have been characterized by the endurance from their enemies, not by the infliction on their enemies, of injury and death. They have died, not in the fearful struggle with their foes, but like their Master, and like Stephen, paying for their murderers. "Father, forgive them," "Lord, lay not this sin to their charge." They fell asleep at peace with God and man. "Mark the perfect man, and behold the upright, for the end of that man is peace;" in the deepest sense—*peace*.

In conclusion, I beg you, dear brother, to remember two things especially which I have shown in this letter:—1st. That submission to the powers that be, which the Lord requires from His people, does not include active co-operation with these powers, much less the obligation to draw the sword in their defence. If it does, the Apostles themselves yielded not this submission. Did they actively co-operate with the Roman government? Did they draw, or would they have drawn, the sword in its defence? It is no use to argue that the obligation is changed by the superiority of the government under which we live, to that under which the Apostles lived; for the Word of God says *nothing* about the obligation of Christians to defend human governments in such cases. It requires from the Christian in every case (without any regard to the character of the government) *neither more nor less than simple submission*; and, 2nd. That while the Lord requires from His followers obedience to magistrates, He also requires disobedience to them in cases in which their commands are directly contrary to His own; *which I have shown to be the present case*; for while the earthly ruler commands you to take up arms against your fellow-men, the Lord commands you to love your enemies, to refrain from strife, to follow peace with all men, to be meek, merciful, and gentle, towards all men; not even to resist evil treatment from any man, to be a peacemaker, and in

short, to deal with others in the gracious way in which God has dealt with you. On this last point, viz., that of dealing with all others in grace on the ground that God has so dealt with you, let me entreat you to weigh well our Lord's words in the parable of the wicked servant (Matt. xviii. 23-35): "Oh thou wicked servant, shouldst thou not also have had compassion on thy fellow-servant, even as I had pity on thee?"

Do not, I again entreat you, hide yourself from the clear and searching light of the Divine commands, under the wretched shelter of arguments drawn from *mere expediency*! If we do not say, "What will become of us if we so act?" or, "What will become of the country, if Christians act so?" *Owey God and He will take care of the results*. Do not bring forth, as multitudes do, as an argument for defensive warfare, the statement that "the first law of nature is self-defence." Remember there are two kinds of self-defence. The kind which does no injury to your fellow-man; and another kind which does him injury; and the latter kind is defensive warfare, being of the latter kind, it is thus prohibited.

Do not say, "Other nations will never act on these principles of love and peace; if ours were to try and do so, they would become a prey to the attempt." I know that other nations will never act so! *Nor will yours*. No matter what its professed nationality, it will continue to act as the world, of which it forms a part, acts, until the millennial ocean and kingdom of our Lord Jesus Christ. Till then, "wars, and rumors of wars" will continue; not till then will "nations beat their swords into plowshares, and learn war no more." But this does not abolish, or even alter, *your individuality* as a Christian, and on the principles of love and peace. "Every one of us shall give account of himself to God."

Do not say, "It is impossible to live according to these principles in such a world as this, and God commands it." Our Lord, and His Apostles, and thousands following in their steps, have done it; and so should you, dear brother, no matter what shame, inconvenience, or suffering, such a course might subject you to. No man who loves his country could refrain from arming in its defence when it is attacked!" Say, rather, "No Christian who loves his Lord would, for the sake of his country or anything else, disobey his Lord's commands, by drawing the sword when *He bids him* sheathe it; by going to war when *He bids him* walk in love, grace, and mercy towards all men. And do not excuse yourself from obedience to these precepts, on the ground that they are contrary to the higher Christian morality;" *this being the strongest reason why you should obey them!* No doubt Christian morality is higher than mere natural, or even Jewish morality. "Except your righteousness shall exceed that of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven" (Matt. v. 20). But the highest Christian morality is that which is binding on every Christian!

If any objection which I have not here mentioned should occur to you, I refer you to the Word of God for its answer. Oh, how deep a need has the Christian Church, at the present time, of a better acquaintance with that Word! Surely a clearer understanding of it would have kept multitudes of those who are at present pursuing. Especially should those of them who are teachers of that Word more closely and prayerfully study it, that they may not, while professing to preach "the gospel of peace," violate its principles

by preaching war, and advocating the Christian's engaging in the work of human slaughter. The present crisis, the position taken by the professed "ambassadors for Christ" who thus publicly defend "destroying men's lives." Let such consider "what spirit they are of," and for the future, conform their conduct more to the principles, precepts, and practice of Him, who "came not to destroy men's lives, but to save them." And now, my dear brother, that I have, as I believe, laid before you God's truth upon the subject of the Christian's duty in the present crisis, not to draw the sword, or in any way advocate the cause of war, but rather to bear testimony by word and deed for the *gracious and peaceful* principles of the religion of Jesus, I conclude, leaving this matter to be acted between your own soul and God. "To him that knoweth to do good, and doeth it not, to him it is sin."—*Jas. iv. 17*. "If ye know these things, happy are ye if ye do them."—*John xiii. 17*.

Yours faithfully and affectionately in the Lord,

II. GRATTAN GUINNESS.

For the "Herald of Truth."

Christian Love.

"The fruit of the Spirit is love, joy, peace, longuffering gentleness, goodness, faith, meekness, temperance."—*Gal. 5: 22*.

We all know that we are hastening with speedy steps to eternity, there to be eternally happy or miserable. And as the difference between those who are saved and those who are lost, is so unpalpably great, we ought therefore not to be indifferent, in regard to what shall be our lot in eternity; and I do not believe that if a man were to know certainly that he should die to-day or to-morrow, he could still remain indifferent in regard thereto; but that he would be greatly concerned for his eternal salvation. Where is the man, so presumptuous, as to venture to say that he knows to a certainty, that he shall not die to-day or to-morrow? Since therefore, our life is so uncertain, there is nothing about which we should be so earnestly engaged,—about which we should be so greatly concerned, as to be prepared to meet a happy death. That this is the truth, I believe all will agree with me; and the admission of Paul also accords therewith, when he says, "Work out your own salvation with fear and trembling;" but we would not doubt be all ready to confess and acknowledge [if we believe and acknowledge] that no one except a child of God can die happy, and also that no one can be a child of God without being born of Him, and that no one can be born of God, that has not His Holy Spirit; for "if any man have not the Spirit of Christ, he is none of His," and the Spirit of Christ and the Spirit of God are the same [Rom. 8: 9]; and if we are none of His, when we die, it is impossible for us to die happy; and if we die unhappy, we are the most miserable of all creatures. Since, therefore, none but the children of God have any promise in His Word of being happy in death, it is highly necessary that we carefully examine ourselves whether we have the Spirit of God, which is not probable, that any one knowing it or being aware of it, if he examine himself strictly according to the Word of God; for John says, "Hereby we know that he [God] abideth in us, by the Spirit which he hath given us" [1 John 3: 24.], and Paul says, "We have received, not the Spirit of the world, but the Spirit which is of

God; that we might know the things that are freely given to us of God" [1 Cor. 2: 12]; and again "Because ye are Gods, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father" [Gal. 4: 6]. All agree, "We are all moved by the Spirit of God, they are the sons of God" [Rom. 8: 14]. From the above-quoted passages of Scripture, it is plainly to be seen that whoever has the Spirit of God cannot be entirely unconscious of it, and will live an entirely exalted, cold, animate and excite, urge and impel him to good works; so that it can indeed be perceived, felt, and experienced "what manner of Spirit we are of" [Luke 9: 55]; yes, the Spirit itself has been witness with our spirit, that we are the children of God" [Rom. 8: 16].

Another infallible characteristic, whereby we may perceive that we have the Spirit of God, is the fruit of the Spirit. However much we may glory in it, because we have the Spirit of God, if we have not the fruit of the Spirit, it is impossible that we should have the Spirit; for the Spirit of God is of such a nature and quality, that it will always show forth good fruit. Ye call the Spirit of God in a man will cause him to "be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" [Ps. 1: 3], and the Saviour says, "Whoever abideth in me, ye shall know that I have said the truth" [John 14: 20]. Therefore it is said in our text, "The fruit of the Spirit is love, joy, peace, long-suffering gentleness, goodness, faith, meekness, temperance," and again it is said, "The fruit of the Spirit is in all goodness, and righteousness, and truth" [Eph. 5: 9]. Here are described twelve manner of fruits of the Spirit.

But for a further examination of ourselves, whether we have the Spirit of God or not, I design to take into consideration the present, only the first mentioned of the above described fruits of the Spirit in our text, of which it is said, "The fruit of the Spirit is love." Love is the opposite to hatred; and the Saviour says, "No man can love the one and love the other."

There is a spiritual and also a carnal love. The spiritual is of God, because it is born of His Spirit, and is to be found only with His children. The carnal is of man, because it is born of the natural man, and is possessed by the sinner also; "for sinners also love those that love them." The love, therefore, regarded in our text, is only spiritual and divine.

From these words, therefore, of our text, we may safely conclude, and accept as an incontrovertible truth founded in the Holy Scripture, that the fruit of the Spirit, namely, love will extend and manifest itself,

1. Toward God the eternal Creator, 2. Toward His Son Jesus Christ, 3. Toward the brethren and all the children of God, and

4. Toward all men, even the worst enemies.

1. We may accept it, as a truth founded in the Scriptures, that the love toward the eternal Creator is an infallible fruit of the Spirit in all His children. For as the sun and its light cannot be separated from each other, so can not the Spirit of God and love, or Him be separated from each other in His children; for whoever has the Spirit of God within himself, will, without doubt, also love God. For the Apostle says, "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" [Rom. 5: 5]. Here, therefore, the Holy Ghost and the love of God are united, and can never be separated. "God hath not given us the spirit of fear; but of power and of love, and of a sound mind" [2 Tim. 1: 7]. Here we can

again see that the Spirit which God has given us, is a spirit of love. And is it not one of the things founded in nature to love those that love us? For the greatest sinners love those that love them; and where have we a greater friend and benefactor than God? "I have loved thee with my heart, strength, and power" [Jer. 31: 3]. He has done us much good both as to body and soul. He indeed it is that has created us and endowed us with wisdom and understanding above all other creatures on earth, and has so tenderly provided for us, from infancy to the present moment; food and comforts, life and breath; yea, He is the Giver of every good and perfect gift. It is His pure and unfeigned grace, love, and mercy, that we still are what we are, and "in Him we live, and move, and have our being" [Acts 17: 28]. We must say, "Blessed be the Lord who hath loved us" [Ps. 145: 20]. "Bless the Lord, O my soul; and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits" [Ps. 103: 1, 2].

And how increase and unspeakably great is the love of God! He has shown us to us who were so deeply fallen and dead in sin! John means not to have been able to find words wherewith to express the love of God, when he says, "God so loved the world, that he gave His only-begotten Son" [John 3: 16]; and in his first Epistle, chap. 3, 1st verse, he exclaims and says, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" "In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him" [1 John 4: 9]; and Paul says, "God commendeth his love toward us, in that while we were yet sinners, Christ died for us" [Rom. 5: 8]. John, therefore, may well say, "We loved God, because he first loved us" [John 4: 19].

Dear readers, if God has loved us so dearly, and still continues daily to exercise such unspeakably great love toward us unworthy mortals, in that He has not yet cut us down as unfruitful trees, how can it then be possible [I ask], if we are his children, born of Him and of His Spirit, and made "partakers of the heavenly inheritance" that we should not fervently love Him who is such a great Benefactor and gracious God, which, as we have seen, is the greatest and first of all commands? Where indeed is there any one who is better or more worthy of love than God? "The best indeed worthy of the best," as the true proverb says; and thus the poet sings,

"Oh love the Lord with all your strength!  
Love Him who reigns in Heaven above!  
Refreshing to your soul, at length,  
Will be His own eternal love."

If God, then, is Ruler in Heaven above, surely He is, above all things, most worthy of our love!

There may perhaps some of our readers say or think within themselves, "This is the pure truth, that God is, above all things, most worthy of love, and far be it from me, that I should not love Him above all things! So cold and hardened am I, I hope, not yet!" But stop, dear reader! Examine your self! Do not pass this important question so hastily by! For St. John says, "If any man love the world, the love of the Father is not in him" [1 John 2: 15]. And again "If a man say, I love God, and hateth his brother, he is a liar" [1 John 4: 20]; and also, "whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" [1 John 3: 17]. Might not also Jesus perhaps say to us, who may imagine they love God, as he did to the Jews,

"But I know you, that ye have not the love of God in you" [John 5: 42]? O reader! O reader! reflect on it, before it is for ever too late!

We should, therefore, be induced to love God above all things else, also by the great promises, which he has given in His word, to them that love Him. For Paul says, "All things work together for good to them that love Him" [Rom. 8: 28]; and again, "Ye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" [1 Co. 2: 9]. God showeth mercy unto thousands of them that love Him and keep His commandments [Lev. 5: 10]. "The Lord preserveth all them that love Him" [Ps. 145: 20]. They that love God shall receive "the crown of life" [James 1: 12]; and are "heirs of the kingdom which He hath promised to them that love Him" [James 2: 5]; yea, He loveth them that love Him.

2. It is an incontestable truth, that the children of God also love His Son Jesus Christ. For as shall men should honor the Son, even as the honor which the Father [John 5: 23], so it is just, that we should love him as the Father; for he and the Father are one [John 10: 30]. Jesus said to the Jews, "If God love your Father, ye would love me" [John 5: 42]; and these words sound with equal force to us also; for if God is our Father, we will also love Jesus; this is self-evident. For if we should have a good friend, who should risk his life to deliver us from death, could we possibly be so unfeeling, hardened, and so uncharitable, as not to love such a friend and benefactor, in return, heartily and devoutly? I believe we would scarcely know how to show sufficient honor and love toward him; and if he should ask any thing of us, I believe, if it were possible, we would do it for him. How, then, should we not love Jesus, since he, as you know, out of pure love, gave his life for us, while we were yet his enemies? Yea, as an innocent and holy lamb, he gave his life, a sacrifice for us guilty sinners, and died a most bitter and shameful death, in order to redeem us for ever from under the curse and from death; and this unspeakable merit, has obtained for us eternal life. Behold, dear brethren, "greater love hath no man than this, that a man lay down his life for his friends." How should we, then, [if we are the children of God], not love Jesus, through whom we become children, inasmuch as to know the love of Christ, passeth knowledge [Eph. 3: 19]? Oh! how, indeed, can it be possible, if we are children of God, that we should not love Jesus, "who gave himself for our sins, that he might deliver us from this present evil world" [Gal. 1: 4]?

But some one may think within himself and say, "What do I not love Jesus?" God forbid, his should be so hardened, so obstinate and void of love to my best friend and benefactor, who out of pure love has shed his precious blood for me, in order to make me happy and blessed for ever! Yea, how can I not love Jesus, as the Apostle saith, "If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha." I e. e., accursed, the Lord cometh! God forbid, that I should still be found in such a dangerous and lamentable state! Now, dear reader, whoever you may be, thus imagining to yourself, "If any man love not the Lord Jesus Christ, let him be Anathema," you venture to say as Peter did, "Lord, thou knowest all things; thou knowest that I love thee?" If you can say thus

\* Anathema is a Greek word, signifying a curse, or a person or thing accursed; and Maranatha, a Syriac word, signifying the Lord cometh; and according to many commentators, the words mean, let him be accursed, when the Lord cometh, I e., to judge man.

with a good conscience, your state is a happy one.

Let us now hear the decision of Jesus himself in this matter. He says, "He that hath my commandments, and keepeth them, he it is that loveth me," and again, "If any man love me, he will keep my words" [John 14: 21, 23]. St. John says, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected" [1 John 2: 4, 5].

Is it not to be lamented, that there are many who boast that they are the children of God, and who would feel offended, if any one should doubt whether they love Jesus; and yet many of them pass with indifference the commands of Jesus by, as, for example, the celebration of the Lord's Supper in remembrance of his bitter sufferings, which is one of the most important commands that he has left us, whereby we are to remember how dearly he loved us. There are many who live on for years without observing this command, and yet boast that they are disciples of Jesus. Does not Jesus say, "Ye are my friends, if ye do whatsoever I command you" [John 14: 23]? But how can we expect to be his friends, if we do not what he commands us?

But one may say, I feel in conscience unworthy to partake thereof, or that I cannot feel a perfect love to the brethren, and therefore cannot take part in the communion, lest I should "eat and drink damnation to myself." O wretched man! reflect. Would you, then, be in readiness to die for death? or do you expect to become fit for death, through disobedience and disregard for the commands of Jesus? or by cherishing dissatisfaction toward the brethren? Is it not indeed the express command of Jesus to go and be first reconciled to thy brethren, and then come and offer thy gift? How can you neglect such a command and still imagine that you love Jesus? If you do not love him, you have your sentence already pronounced in 1 Cor. 10: 22. Do you, then, still think, it is a small matter, not to love Jesus? You should not doubt, your acknowledgement that it is a Christian duty to love pious parents and children; and Jesus says, "He that loveth father or mother . . . son or daughter more than me is not worthy of me" [Matt. 10: 37]. Paul concludes his epistle to the Romans and offers the words, "Grace be with all them that love our Lord Jesus Christ in sincerity. Amen."

It is, therefore, not enough to confess with the mouth merely that we love God and His Son Jesus, but it must be shown also by keeping His commandments. For this is the love of God that we keep His commandments" [1 John 5: 3]; and one of His commands is this: That we shall hear His Son "in all things whatsoever he shall say unto us;" and Jesus said "if any man love me, he will keep my words" &c.; and one of his special commands is the following: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" [John 13: 34, 35]. We, therefore, see

3. The fruit of the Spirit [namely love] will manifest itself and must be exercised toward the brethren and all the children of God. It would truly be useless and vain, to imagine that we love God and His Son, if we loved not the brethren; "for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? And the love commandment which he loves him, that he who loveth God, love his brother also. By this we know that we love the children of God, when

we love God, and keep his commandments" [1 John 4: 20, 21, and 6: 2].

It is, perhaps, yet necessary also to remark here that love is not equally strong in all the children of God, because they are not all equally strong in the inner man [for there are children in Christ, as well as young men, adults, and fathers]; but as the latter grows, and increases, and becomes stronger, so also the divine virtues, and, therefore, love also; as Paul writes to the Thessalonians: "Your faith growth exceedingly, and the charity of every one of you all toward each other abounded" [1 Thes. 1: 3]. But where there is no love to be felt, there the Spirit of God cannot be, since it is a Spirit of love. We should therefore exercise ourselves in love, as Jesus and his Apostles abundantly admonish us. Peter says, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" [1 Pet. 1: 22]. It is most worthy to say that, as the regenerated children of God love each other fervently, so also you, in like manner, should love each other, as an evidence that you also are born again.

John says, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" [1 John 3: 14]. Paul says, "Be kindly affectioned one to another with brotherly love; in honor preferring one another" [Rom. 12: 10]. It is most worthy of the admiration of the Apostles accorded together. Brotherly love is the test by which we may know that we have passed from death unto life, that is, that we are born again. I ask, now, how can we love the brethren without knowing it? If we love any one in most without doubt also know that I love him; love is not a cold or lifeless virtue which a man may possess without knowing it; for it manifests itself so visibly in those that are regenerated, that every one may know that we are the disciples of Christ. Even the heathen have long ago perceived this characteristic in the Christian, and exclaimed, "Behold, how these Christians love one another?" Where z is there a nobler virtue than love? "Love is of God; and every one that loveth is born of God;" and "every one that loveth him that begat, loveth him also that is begotten of him" [1 John 4: 7, and 5: 1]. "The end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned" [1 Tim. 1: 5]. Well may the Apostle say, "As touching brotherly love ye need not that I write unto you; for ye yourselves are taught of God to love one another" [1 Thes. 4: 9]. The more brotherly love increases, the stronger becomes the unity in Spirit among the brethren, and through this bond of perfectness, they become more and more perfect in love, as that it is said of them, "If one member suffer with it, all members suffer with it." Of a brotherhood so united in love, it may be truly said, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" [Ps. 133]. For where brotherly love reigns, there will most follow a true and genuine peace. But where is this, the noblest fruit of the Spirit, at present to be found among us? Truly may the poet say:

"Jeder lebet fuer sich hin  
In der Welt nach seinem Sinn;  
Denk an keinen Andern nicht;  
Wo bleibet da die Liebhaftigkeit!"

Again, St. John says, "He that loveth not, knoweth not God; for God is love, and he that dwelleth in him, dwelleth in God, and God in him;" [1 John 4: 8, 10]. Here we see, therefore, how closely united with God are



by him, seeing he ever liveth to make intercession. Oh! come to Jesus and he will give you life; come, and he will give you rest; come, and he will receive you; knock, and he will open unto you; look to him, and he will save you, for he is "mighty to save."

"This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1. Tim. 1: 15).

Prove all things; hold fast that which is good.

Bremen, O. A. Good.

Bohemia, Ind., March 24th, 1865.

Bro. Funk:—Having just returned from a trip to South West Missouri, and being solicited by some of the brethren, to give them an account of that section of the country, in regard to land, society, &c., I thought a communication through the Herald would be the best medium through which to reach them all.

In the first place, I found the country considerably damaged, and good society nearly destroyed, by the ravages and demoralizing effects of war. The country generally looks distressed, only a small portion of the land being in cultivation since the war began. Farms look ragged and out of repair, and living of all kinds is scarce and hard to get at. Stock of all kinds is very much reduced, especially horses, being very small and poor. Sheep and young cattle are more plenty, and can be bought at a fair price. There was but little wheat sown last fall. Land is very cheap. Farms of 200 to 240 acres, with about one fourth under improvement, supplied with timber and a small quantity of railroad land, which will be bought at from five to ten dollars an acre. Government land can be entered at from seventy-five cents to a dollar and a quarter per acre. Land can also be entered under the Homestead Law at a cost of about twenty-five cents per acre, and a large quantity of railroad land, which will come into market in a year or two, at two dollars and fifty cents per acre. The section in which I bought, is tolerably well timbered. It is generally a timbered country with some fine prairies in parts of Green, Polk, and Dallas counties. My farm is situated twelve miles east of Buffalo, and contains some miles west of Lebanon, on the Becker Prairie, in Dallas County, in a well timbered portion of country. There are plenty of fine springs of water, some fine creeks and rivers with good water. There are good mills within ten miles of that neighborhood, and church right in the center of the settlement and a schoolhouse. Roads are in bad condition, no work having been done on them since the war commenced. There is a variety of lands, some very good, some poor and hilly. In parts of the country there is a great proportion of the land grown up with hazelbush, hickory, and port oak grubs, with grass of a sweetish taste. This soil is very productive, of a copper or red color, with some flint and gravel ridges, and more or less very fine port oak plats of a very durable soil. In that section of country, timber and water are well distributed, but the land is not as level and pretty as in some other parts in the prairie; but old residents say that the timber land is much better for fruit and winter wheat than the prairie. That is a rolling section of country, but not much water, and no swampy land at all. In my judgment is right, I can say to all who seek a home in the far west, that this is healthy country, abounding in limestone, and with water, both limestone and pure flint gravel water, good for all kinds of fruit, grapes, winter wheat, clover, oats, corn, &c. Winters are not so long, and require much less feed for stock, than Iowa or Illinois. This railroad line is only five miles from that neighborhood. The probabilities are that the railroad will be finished within two years from this time. There are great inducements for men of small means to get good homes here. The climate is more mild and

pleasant, than in Ohio or Indiana. There is a very extensive pine region at the distance of about a hundred miles from there, which will furnish plenty of lumber for all building purposes as soon as the war is over and the railroad finished. I have now given you my opinion of the country to the best of my judgment. Pardon me for occupying so much space in your columns and accept my love as a brother in the Lord.

H. E. REXRODE.

The Herald of Truth.

Our Semi-annual Conference will be held on the 3d Friday in May next, in Wayne Co., Ohio.

Letters, containing money for subscriptions for the HERALD OF TRUTH, should in all cases be registered and receipts taken. When this is done the money may be sent at our risk.

A blue X on the paper will denote that the term of subscription has expired, and may always be considered as an invitation to renew the same. Unless this is done, we will take it granted, that the paper is no longer wanted.

We hope our readers will bear with us for taking up so much of the present No. of the Herald with the excellent article from Bro. Breckenman. We wished to give it entire to our readers in the present No., as some of the Churches will no doubt celebrate the Lord's Supper before another No. of the Herald reaches them, and indeed we do not think that we could have filled the columns of our paper with anything better, especially at this time, and therefore hope, that the length of the article will not deter any one from reading the whole of it.

My Religion.

What is my religious worth? Does it do me any good? Can it aid and influence over me? Do I keep it in view all the time, in all my labors and duties, in all the transactions of my life, in all my dealings and intercourse with my fellow-men? Am I governed by it, as the inflexible, undeviating rule and law of my life? In my conversations concerning others and in my deportment towards them? Or do I consult policy more? There are many men, who profess to be Christians and to be governed by the principles of the Bible and religion; but when they come to the test they always follow the dictates of policy. They consult ease, comfort, pleasure, gain. — They throw into a balance these perishable desires and enjoyments and weigh them against their souls, and they almost always weigh the heavier. Policy first, religion after.

J. F. F.

Flowers which Bloom in April.

The nearer that charming month approaches, when we shall see the country, gardens, and meadows, arrayed in all their beauty, the more does the dreary aspect we have so long witnessed clear up, and nature more evidently throws off her wiled appearance. Every day discloses some new beauty, and every hour hastens the perfection of

nature. The fresh grass, already springing up, is browned by the frocks with civility; the young corn begins to appear, and the gardens to smile. Here and there the budding flowers invite our attention; and the sweetly modest violet is one of the earliest that scents the air of spring. The flowers of the beautiful hyacinth, gradually rising above the leaves, at once please the eye and gratify the smell, by the richness of their tints and the fragrance of their perfume.

The imperial crown throws out a number of stellular leaves; its stem rises high, and its red and yellow bell-shaped flowers inclining towards the earth, form a sort of crown surmounted by a tuft of leaves. From the midst of its leaves the auricula raises its stem, supporting a bunch of flowers, the circular edge of which exceeds the richness of velvet and the softness of satin.

The tulip opens out more slowly, scarcely yet daring to unfold its beauty, the night air or chilling blasts should suddenly nip its opening charms and destroy its infant splendor. The ranunculus, the pink, and the rose, by their beauties till milder weather permits them to bloom in safety.

An attentive observer will find in these delightful objects great cause to admire the wisdom and goodness of God, it is with the wisest views that, at the return of spring, the buds begin precisely in the time and in the order prescribed to it to develop its leaves, put forth its buds, and prepare for the production of fruit.

In the vegetable kingdom one species succeeds to another from the commencement to the termination of the year; scarcely are some visible when others are ready to appear, and these are followed by others, which spring up each in its turn and allotted time. Whilst one plant brings its fruit to maturity, nature excites another to propagate, that its fruits may be ready when the other has accomplished its end.

This we constantly receive a succession of flowers and fruits; there is never any want, and from one end of the year to the other, Nature watches and preserves her productions.

The flowers of spring, which we contemplate with so much delight, should induce us to reflect upon youth, the flower and spring of life. Like them, youth grows up amiable and beautiful, while it is wrapped in night, and involved in gloom. Let no one, then, be vain in the vanity of his heart, boast because he abounds in the pleasures of youth, or exalt in his superior endowments; for the days of man are as grass; as a flower of the field he flourishes; the wind passeth over it, and it is gone, and the place thereof shall know it no more. Psalm 103: 16. — STRUM'S REFLECTION.

A Question.

Has God granted repentance unto life? Acts 11: 18.

As the Herald is taken by many brethren and sisters, and through it many topics discussed, there might perhaps be found a brother (if several) who would test the follow-

ing with the Word of God, and give, through the Herald, his opinion in regard hereto. "The Lord is not willing that any should perish, but that all should come to repentance" (2 Pet. 3: 9). If the Lord is not willing that any should perish, but that all men should be saved, then to the heathen also must the Gospel of Jesus Christ be made known, which "is the power of God unto salvation to every one that believeth" (Rom. 1: 16); and "faith cometh by hearing, and hearing by the word of God" (Rom. 10: 17).

or more experienced ministers and bishops for a just decision, which, I hope, according to his request, they will also do.—Ed.]

The Cross of Christ.

Paul, the highly enlightened apostle said: "For to me to live is Christ, and to die is gain." According to his practice, he had many trials to endure, such as we have never yet had; nevertheless, he seems to have endured them willingly and courageously, because he looked to a future great reward. He had a strong hope and a living faith, so as to be willing to hold out to the end. When he knew he was soon to depart from this life, he could triumphantly exclaim, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4: 7, 8). Let us, then, brethren and sisters, prize the life for an example, and please to endeavor, through the assistance and grace of God, to work out our soul's salvation with fear and trembling; for we have only one to wander through life in the day of grace; and let us, then, not waste our time in striving for the riches of this world, but let us, in comparison to eternity; for what is done in time, is done for eternity; but let us strive for the riches and pleasures of the future, invisible and Heavenly reward, which will be imperishable when all the pleasures of this world vanish.

Let us lead a pure and godly life, showing our faith with our works, and not only confessing with the tongue. What we have promised, let us endeavor to fulfill, so that, like Paul, we also may receive a crown of righteousness. If we have Christ on our side, we can be happy and say, in the words of Paul, "To me to live is Christ, and to die is gain." He has also promised to be with us in this world unto the end. He has made atonement and intercession for us. Oh, the great blessing! Let us not become weary in well doing; but strive that, while the outward body is perishing, the inward man may be renewed from day to day. Let us consider well what we are doing, seeing we are travelling to a long eternity. Oh, that we may meet with a happy end! Let us examine ourselves every day as long as we live, and when we find ourselves becoming weak and weary, let us seek the Lord more earnestly, that we may gain new strength and courage in our pilgrimage towards home. Time is passing away and sooner or later we will arrive at the shore of eternity. As death finds us, judgment will meet us. Let us, like Paul, look forward to the future great reward, and be willing to endure our cross, as faithful followers of Christ, then, is our life, death will be our gain. We can then be with Him in the future world, in perfect happiness, there to dwell eternally in the magnificent mansions which were prepared from the foundations of the world, not by the hand of man, but with brick or rough stone or timber, to perish and fall before the floods and storms; but by holy hands, with imperishable materials, to stand when all things else shall have passed away. In these happy mansions, thousands of angels are waiting to hold out the Lamb continually. There is no partiality, nor disunion, nor hunger, nor thirst, nor sickness, nor sorrow, nor pain, nor death; but there always happy around the throne of God, they utter His praises from eternity to eternity.

JOHN D. HENSHBY.

Childrens Column.

Letter from Brother Henry.

"Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" (Mark 12: 30).

Dear children, as I told you in my first letter that I would perhaps write to you again, I will now try to fulfill my promise; for I love you all most dearly; yes, I love you because Jesus loves you, and wants you to come to him; for he says, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God."

In my first letter I tried to teach you the fear of the Lord; and as we are also commanded to love Him, I will also try to persuade you to love Him whom we ought to love above all; for He is above all (Ephesians 4: 6). And again we ought to love Him because he first loved us (John 3: 16 and 2 Thes. 2: 16).

It is natural for us to love those who are kind to us, and try to do us good. Oh, how much more, then, ought we to love Him, who has done more for us than all the people in the world could do! For He has always been very good and kind to us; He created us and gave us life, and He is willing to do everything we ask, and everything that we wear. He keeps us alive, and is doing us much good every day, and what ought to make us love Him still more is, that He has prepared us a home, where we may always be happy after we have left this world, that is, after we are dead; and so beautiful and so pleasant is that home, that no one can tell us; for the good book (the Bible), tells us, that "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (1 Cor. 2: 9).

Dear children, let us love God more than we ever have done; and then let us also obey Him, and do the things He has told us to do. All they who love and obey God, are His children. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep His commandments: and His commandments are not grievous (1 John 5: 2, 3); which means that it is not hard to do what He tells us to do.

Now, dear children, let us love God above all, and let us also love one another (1 Jn. 4: 7); for if we love God we are His children, and if we are all His children, then we are brothers and sisters; God is our Father and will take care of us, and, when we die, He will take us to that home which He has prepared for us, where we shall see Him, and be with Him for ever. Oh, how happy we will be! We will never be sick, nor have any more pain; but we will be one happy family, singing sweet songs of praise to God our Father for ever and ever. Now, dear children, I must close for this time; be good children, read the Bible, obey your parents in all things; for this is right. I will write you another letter before long. Your Brother

HENRY.

"Resist not evil, but love your enemies."

Our Lord and Saviour has taught us these beautiful sentiments both by precept and example. The Scripture everywhere teaches us also to "resist not evil." Repel not one outrage by another. Show to the world that thou art a true follower of the meek and lowly Jesus by submitting to an indignity.

The professor of Christianity who suffers his passions to control him, and resists the insults and jeers of the wicked, throws off whatever of Christ-

ian attainments he possesses and makes himself precisely what the other is, a wicked person. Let us, rather than avenge ourselves, be ever ready to suffer patiently a repetition of the same injury, and not as the Jews of old, or as most of the people at the present day, think that every outrage should be resented, and thus foster, encourage, and cultivate a spirit of strife and hatred to our enemies.

We have received the beautiful and praiseworthy exhortation from the Saviour of mankind, in his sermon on the mount (Matt. 5: 44) where he says: "Love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you, and persecute you."

There never was a more sublime discourse on morality given to man. And yet to many it appears unreasonable and absurd. The depraved and sinful state of man makes it natural for him to desire to avenge himself, and punish those who torment and plague him, and his sinful nature will ever find abundant excuses for his conduct, in the oft repeated evils he receives from others; for men in their fallen state are naturally inclined to be hostile to each other.

Jesus Christ, by his walk, conversation and teachings, always manifested a love for, and kindness to, every man happy. That man must necessarily be very unhappy and miserable who is at enmity with, and hates his fellow man. Our Lord prohibits that only, which, from its nature is opposed to man's happiness. This principle we must seek from God; it is the kingdom of heaven in which Christ came to establish on earth.

The Apostle Paul in 1 Thes. 4: 9, says, "Ye yourselves are taught of God to love one another." Not to resist, and fight, and hate as worldly minded men; but pray for your enemies; therefore with all diligence let us endeavor to "follow peace with all men, and holiness, without which no man shall see the Lord."

JOSEPH SUMMERS.

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DIED

On Tuesday, March 7th, in Cumberland Co., Pa., Preacher David Martin, aged 74 years, 7 months and 10 days. He was buried on the 9th, on which occasion funeral discourses were delivered by Bro. Christian Bomberger in the German language, and Bro. Amos Herr in English.

ABRAHAM MARTIN, Sr.

Near Hanover, York Co., Pa., on the 17th of March, our brother, Jacob Bear, aged 78 years, 10 months and 14 days. He was buried on the 19th at Bear's Meeting House. A large concourse of friends and relatives followed his remains to the grave.

His funeral sermon was preached by Bro. John Sherk of Adams Co., and the writer, from the words found in Mark 14: 35.—3

"Most friends and kindred drop and die, And helpers be withdrawn; While sorrow with a weeping eye, Counts up the comforts gone."

"And while your mournful sighs deplore The great grief, removed the friend; With hearts resigned, his grace above, On your nobler hopes depend."

On the 15th of March, in Kent Co., Mich., of intermittent bilious fever,

Anna, wife of Henry Eymann. Her maiden name was Wenger. She was born, May 30th, 1833, in Lancaster Co., Pa., and died at the age of 31 years, 10 mo. and 16 days. She leaves a husband and five children to mourn their loss. She was buried on the 17th in the S. W. Caldonia burying ground, on which, occasion funeral discourses were delivered by Bro. Abm. Detweiler in the German Language and Jacob O. Bowman in the English, from 2 Tim. 4: 7, 8. The deceased was a faithful sister in the Mennonite Church for about 14 years.

JOSEPH W. DETWEILER.

On March 21, in Elkhart Co., Ind., Levi, Son of Bro. and David, and Susanna Leoflitter, aged 1 year, 5 mo. and 12 days. He was buried on the 3d, on which occasion remarks were made in the German Language from Ps. 40: 16, by the writer.

On March the 4th, in the same place, Herbert Albertus, only child of Lester and Olive E. Sawyer, aged 4 years, 1 mo. and 25 days. His burial took place on Sunday the 5th, and was attended by a large concourse of friends and relatives. It was very hard for the relatives to give up their only child; yet while we know how painful it is to part with the beloved one, we must treat them to yield in humble resignation to the will of God, who is too wise to err and too good to be deceived.

A funeral discourse was delivered by the writer in the English Language from 2 Kings, 4: 20: "Is it well with the child? ... It is well."

"Is it well with the child" which is taken away? "Is it well." Then, O parents, your sorrowing day.

"Is it well with the child" who no longer do we see?

"Is it well"—from all sorrow and suffering 'tis free.

"Is it well with the child" which no longer we hear?

"It is well," weeping friends, this you never need fear.

"Is it well with the child," free in death 'tis safety?

"Yes 'tis sleeping in Jesus, then why need you weep?"

"Is it well with the child," and from care is it free?

"Suffer little children," said Jesus, "to come unto me."

"Is it well with the child" which to me has been given?"

"It is well," for of such is the kingdom of heaven.

On the 7th of March, at her residence in Champaign Co., Ohio, of apoplexy, Catharine Frank, (her maiden name was Brenneeman,) aged 63 years, 1 month and 5 days. At her burial on the 8th, a discourse was delivered from Eccl. 3: 2. She was a member of the Harmon Agency for 36 years. She was a widow, a number of years, and leaves three brothers, a sister and numerous friends and relatives to mourn their loss.

On March the 27th, in Dekalb Co., Ind., of Typhoid fever, Christina, consort of John P. Harmon, aged 19 years, 5 mo. and 22 days. Her remains were brought to Elkhart Co., where her parents reside, where her burial, on the 29th, at the Methodist Chapel, near Osceola was attended by many neighboring relatives and sympathizing friends. She manifested a willingness to leave this world. She sent word to her absent sisters, saying, that they should not weep for her, that she was going to a good place. She also sent words of admonition to her father, that he should prepare to meet her there.

A funeral discourse was delivered by the writer from Luke 23: 28, and

at the close of the service the following hymn was sung:

Weep not for me, my friends so dear, Nor shed for me the sorrowing tear; I am not dead but only asleep; My lonely slumber, oh, how sweet!

No longer is this mortal frame, The seat of suffering, grief and pain; Serene and tranquil is my sleep, My silent slumber, oh, how sweet!

Ye who around my grave do tread, Ye too must die and here be laid; Oh, then prepare your Lord to meet, His summons to His judgment seat.

DANIEL BRENNEMAN.

On the 13th of March, in Washington Township, Hancock Co., Ohio,—wife of Jacob Weinland, aged 74 years, 11 months and 2 days. For several years she has been much afflicted and suffered much pain and sickness. She was willing to die and go to her eternal home. She was buried on the 14th, on which occasion a funeral discourse was delivered in the English language by Andrew Hill, from 2 Cor. 5: 1: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." After the sermon her body was brought to rest and conveyed to dust from whence it was taken, until body and soul shall reunite at the great day of the resurrection. This is worthy of consideration, since time bears us swiftly on; therefore may the grace of Jesus Christ, by His good Spirit guide us on till we reach the goal of eternal life.

JACOB KAEMPER.

On the 24th of March, near Sterling, Whiteside Co., Ill., of Typhoid fever, Henry Kreider, son of J. H. Kreider, aged 22 years, 6 months and 24 days. He suffered only a few days. He was buried on the 26th, on which occasion discourses were delivered to a large audience by the brethren Benj. Hershey and Jos. Allenbach on John 9: 1-8.

On the 19th of March, near the same place, of Lung fever, Henry Hoekler, aged 61 years, 3 mo. and 7 days. He was a member of the Mennonite Church. He was buried on the 21st. His funeral sermon was preached, by the same as above, from Luke 14: 8, 9, 10. On the 25th of March, at Sterling, Ill., of Typhoid fever, yet he suffered only a short time, C. Snaveley, aged 44 years, 11 months and 25 days. He was a Deacon in the Mennonite Church, and leaves a wife and two children to mourn their loss. His remains were conveyed to the grave on the 27th, in the presence of a large concourse of friends and relatives. A funeral discourse was preached by Bro. Benj. Hershey from 2 Cor. 5: 1-10.

"Go watch and pray, thou canst not tell How near the hour of death may be; Thou canst not know how soon the bell May toll thy dulcet notes for thee;

Death's conch-shell awakes the way, Frail child of dust, watch and pray!"

SERRI BURKSTOLZEN.

On Feb. 24th, in Waterloo Co., Canada West, of apoplexy, Bro. Peter Erb, aged 78 years, 1 month and 10 days. He was born in the State of Pennsylvania,—was married on the 14th of November 1808, with Susanna Bombberger and emigrated to Canada in 1807, where, as a peaceable citizen, he experienced, with others, the difficulties of a new country. He had, with his wife, who is still living, 11 children, three sons and eight daughters. He enjoyed good health generally

until he reached his 78th year, when his strong bodily powers were shattered by a stroke of apoplexy, from which he suffered by repeated attacks until at last, as we hope, he fell asleep in the Lord. DAVID SLEEK.

On the 19th of March, 1885, in Mt. Joy Township, Lancaster Co., Pa.,—wife of Pro. John Rieser, aged 70 years, 9 months and 6 days; and was buried on the 21st. An appropriate funeral discourse was delivered by Bro. Peter Elersolo and John Brubaker from 2 Cor. 4: 17, 18: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal." A large concourse of friends and mourners were present, to deliver her lifeless remains to her Mother Earth. This aged sister had, for about eight years previous to her death, endured great suffering and passed many a gloomy hour in great pain. But the Lord did not suffer her to be tempted beyond her strength. About five years ago, she became blind, and like the aged Tobit, had to wait in darkness. All her gracious God finally released her from the world of sorrow, and took her where there will be no more pain, no more suffering and dying. In the Paradise of love, there will be no more distress. Although the writer could not be present at the funeral, inasmuch as he himself was suffering under the heaviest infirmities, yet he often visited her in her sufferings, and comforted her with the words of the text, &c. PETER NISSLEY.

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### Gospel Forgiveness.

"Shouldst not thou also have had compassion on thy fellow servant, even as I had pity on thee." Math. 18: 32, 33.

This is a remarkable passage, and deserves our most profound consideration. Here it seems that pity is put above even the law of justice; for the course of this pitiless servant was perfectly legal. Imprisonment for debt is a common legal process. There was, therefore, no charge of illegality; but, because he had not pity, even as his Lord had had compassion on him, he was subjected to exactly the same rigor. "So likewise shall my Heavenly Father do also unto you, if ye, from your hearts, forgive not every one his brother their trespasses." (Math. 18: 35.) "For with what measure ye mete, it shall be measured unto you again." (Math. 7: 2.) Let us examine ourselves in every thing we do unto others, and see if we would be willing to have the same measure meted unto us. No matter what the offense is, we are forbidden retaliation; for if we are forgiven all, we are to have the same pity, even as our Lord has had compassion on us, or take the consequence. Oh, let us consider. We cannot abrogate this measure-for-measure decree. What then are we to do? Have we no resource? Is there no redress? Yes, a very powerful one: "Overcome evil with good." (Rom. 12: 21.) If there is no remedy in this, there is none; for retaliation multiplies retaliation. Resent a small offense, and a large offense is the result; but to obey God—even when it appears to us ineffective—when it would seem almost impossible to overcome evil with good—is simply our duty, and in our duty we find our safety, both in this world and the world to come. Our safety, so far as our enemies are concerned, is included in this text: "When a man's wife please God, he maketh even his enemies to be at peace with him" (Prov. 16: 7). There is an effectual remedy, a sure protection against enmity. But when do we please God?

This is a very important question, since not only this, but every other blessing depends upon it. Do we not please him most, when we obey him most perfectly? Let us obey His injunctions then, in reference to the particular subject: "Overcome evil with good." We must obey in reference to this very thing, to get deliverance in this thing; for if our enemies are to be overcome by pleasing God, we will have to please him by obeying his word in reference to enmity. Is there any deliverance without our thus obeying Him? No! for though we may overcome our enemy, if he be the weaker party; yet, according to measure-for-measure law, God himself will take it up. No religious attainments—no

state of grace will shield us from it. For the ten-thousand-talent servant was actually in a state of grace; he had been pardoned all, yet, because he did not forgive all the offences of his fellow servant, he was taken from under the law of grace, and put under the law of judgment again.

It was not just to overcome his enemy and let the matter rest there as if there were no further results. There was a terrible retribution in which God himself is represented as the actor and avenger. Oh! if the result stopped with man, the victor might possibly be the gainer; but when he has finished his victory over his antagonist, he has another to encounter. He has no escape in that war. If there is one thing now infinitely tawdry than another, it is that we are neither to judge nor to receive judgment before the time. But when is the time? When the Lord comes. Therefore, judge nothing before the time, until the Lord comes, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts. "For we must all appear at the judgment seat of Christ; that every one may receive the things done in his body according to that he hath done, whether it be good or evil" (1 Cor. 4: 5; Col. 3: 10, 11). "Knowing, therefore, the terror of the Lord we persuade men."

There is nothing from which we feel called upon to persuade men so much, as this disposition to retaliate, since it is one of the sins that do so easily beset us, and one which entails such fearful retribution.

What recourse have we then, when sorely beset by enemies who persevere in their sin, even though we forgive again and again? Let us turn to Heb. 12: 2, 3, and see Paul's counsel: "Lest ye be wearied and faint in your minds, consider Him who endured such contradiction of sinners against himself—He who, for the joy that was before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." And we shall be joint heirs with Him; "if so be that we suffer with him that we may also be glorified with Him. And even hereunto are we called, for Christ also suffered for us, leaving us an example that we should follow in his steps. Who when He was reviled, reviled not again; when He suffered, He threatened not, but committed himself to Him who judgeth righteously." "Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well-doing; for it is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. For what glory is it, if when ye are buffeted for your faults, ye shall take it patiently; but if when ye do well, and suffer for it, ye take it patiently: this is acceptable with God." (Rom. 12: 17, 18; 1 Peter 2: 19, 22; 1 Peter 3: 17; 1 Peter 4: 1, 2, 12, 13, 14, 15.)

### Jesus Willing to Save.

Do you not observe the exceeding readiness of Peter to save Zacheus? How far Jesus was from any disposition to turn away from him, or to pass him by on account of any unworthiness of his character, or any obliquity of his life? He goes to his house, without any reluctance, to show him that any sinner who proposes to go there, notwithstanding what he knows that the people will say about it. He will have the penitent man know, He will make him

feel that, however his past injustice may have affected his standing in society or the feelings of his countrymen towards him, it constitutes no barrier between him and the Saviour of sinners. He will have this penitent know that he felt that his sinfulness, his lost condition, his spiritual ruin is the very thing which renders him an appropriate object of his regard. He most kindly and encouragingly assures him, thus simply trusting in him, that he is *ready to save*; that at once, this day, salvation is actualized—is made a fact in "this house."

We may take Jesus' mode of dealing with this man as a sample of the way in which he is ready to deal with any man who needs to be saved. It is especially the way in which he always dealt with those who *humbly* felt their need of being saved from sin. How wonderfully did he win, and how perfectly did he justify their confidence!

To the proud and self-righteous he was very stern. He would not leave their self-complacency undisturbed. But whenever he saw sincere penitence and humility—saw that a soul was troubled and burdened by its own guilt, and felt the need of such help as he was able to give, and was humble enough to accept that help with simple and thankful trust, then to all such he was unsuspectingly gentle and gracious.

The woman taken in adultery, and whose conscience-smitten accusers had left her alone in his camp, dismissed by him with the gentle words, "Neither do I condemn thee, go, and sin no more"—the woman that was a sinner, bathing his feet with her penitent tears and comforted by his assurance that her sins which were many, were forgiven her—these are other examples of that gentleness and tenderness which the prophets had foretold of him, and of which his whole life was so full.

This publican was a different sort of sinner. He was most characteristic sinners had not sprung from the indulgence of his sensual appetites, but had been connected with his business. His condition was not that which appeals so touchingly to our pity as that of a disgraced woman, hiding her face in shame, and bowing down her head like a bulrush. We do not so easily pity a rich man, who has grown rich by dishonesty or by extortion—a sharp and selfish trader—an agent of government using his official position to enrich himself by exactions from the people—we do not so easily pity such a one; but the Saviour did, just as easily, when he saw that such a one felt his guilt, and was troubled by the sense of it.

And is not such a one as much to be pitied? Is not his remorse quite as hard to bear—his wretchedness quite as forlorn and pitiable? However it may seem to us, it is clear that our Saviour makes no distinction among *classes* of sinners. He came to seek and to save the *lost*; and he deemed all men lost. He came to call sinners to repentance; and in his view all men are sinners. We are all sinners; we are all lost—of a sinful, lost race.

The Saviour is seeking us, and is ready to save us; and we all need just such a Saviour, just such a salvation. We all know in our consciences, that the affecting and humbling representations of Scripture on this subject apply to us, and truthfully describe us. "We all like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." We believe that he

"died for our sins, according to the Scriptures." We believe that in the preaching of his gospel, and in the calls of his Spirit, he is virtually as near to each of us as he was to Zacheus, when he looked up into the sycamore-tree, and saw him, or when Zacheus received him as a guest into his house.

It makes no difference whether the forms of sin which trouble your conscience are the same of which you are guilty or not. If the omniscient Saviour sees in your heart what he saw in Zacheus's, a humble willingness to accept him as your Saviour from sin, then he is willing and ready to make salvation a reality, an experienced fact to you, as promptly as he did the same for Zacheus.

There is no good reason why to every such one salvation should not this day be made a fact—a blessed and sure possession.

Can you not be persuaded of this? Are you not in fact convinced of this? Will you not, do you not, avail yourself of it by believing, hearty acceptance?

Opening your heart thus to the Saviour, thus simply and scripturally believing of him, the salvation of your soul begins; and what he begins, he is able to finish; and you may and ought to go forth and go forward in the humble and thankful assurance that you are saved, that you are delivered from condemnation, that you are cleansed from sin by his blood, and that hereafter only by his grace, to be constantly sought and constantly trusted in, that you are to live as one who is washed in that blood.

"Glory to God on high, and praise everlasting to our gracious Redeemer, for this wondrous, free salvation. Can any heart refuse it that feels its need of God's mercy?"

Penitent, believing, accepting sinner, whatever thy past history may be, this day salvation comes to thee, thus accepting the Saviour.

H. A. N.

### Spring Emblematical of the Resurrection of the Body.

Most of the flowers which we now admire, and which so beautifully deck earth, were laid in rough and shapeless buds. This may present us with a beautiful emblem of the resurrection of the righteous, and the renovated state of their bodies. As the roots of the most exquisite flowers, which are raised in the earth, are destitute of form and beauty, but when in bloom have a thousand charms—so the human body, which in the precincts of the tomb is the object of horror and aversion, in the day of resurrection will improve into most astonishing change; "for what is sown in corruption is raised in incorruption; what is sown in dishonor is raised in glory." As soon as the first mild days of spring appear, life and joy succeed the melancholy impressions excited by the rigors of winter; and cause the chilling blasts to be forgotten. So will man in the great day of resurrection forget all his troubles, and no longer remember with pain the afflictions of his past life. While in this state of existence, anxiety lowers on our brow, and our countenance often expresses the language of sorrow; but soon as the cheering rays of his own way; and the Lord hath laid on him the iniquity of us all." We believe that he

will be no more; no clouds will

secure the serenity of our days, and a heavenly joy will gild our moments.

Spring is the joyful season when the earth undergoes a general renovation; in the winter it seemed dull and lifeless, it now appears altogether gay and attractive.

When the heart of the sun's rays has penetrated the earth, thousands of plants and flowers rise up out of its bosom.

History of the Bible.

From the Fall of Adam to the Deluge.

When God had executed upon Adam the sentence of punishment, for disobedience and rebellion, he declared to him the memorable declaration, that there should be enmity between the seed of the woman and that of the serpent.

The same voice which ordained Adam to eat his bread by the sweat of his brow, consigned his body to return to dust and condemned his soul to eternal death.

Cain and Abel were the first sons of Adam, and as they grew up to manhood they turned their attention to different employments, doubtless because they differed so widely in temper, character, and disposition.

Some suppose that his mother expected him to be the promised Messiah, which fact if known to him, probably made him feel the more proud and arrogant.

When Cain saw that his offering was not accepted, he was very wroth, and his countenance fell; but all the consolation he had would be to be accepted, and that he did will he would be accepted, and if he did not well, sin would lie at the door.

There is perhaps no better, or more satisfactory reason why God was displeased with the sacrifice of Cain, than that given by John in his first Epistle (3: 12) where he says, "Who was of that wicked one and slew his brother, because his own works were evil and his brother's righteous."

Although, at first professing to be ignorant of the murder of Abel, he could not hide the deed from God, nor excuse himself, by saying, "Am I my brother's keeper?"

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According to the old tradition, Adam and Eve had thirty-three sons, and twenty-three daughters, though none of these besides Cain and Abel, except Seth, are mentioned in the Bible.

Heaven is a state of perfect holiness. How ardently does the true believer in Jesus pant after holiness! Every moment he longs for his infancy, and often his deep corruption, inwardly felt and deplored, causes him to cry out, "O, wretched man that I am, who shall deliver me?"

There are no change for good in the moral condition of the earth, "And when God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually, it repented him that he had made man on the earth; for all flesh had corrupted his way upon the earth and the earth was filled with violence."

From the Sunday-School Texts.

Heaven.

The Word of God reveals much that is captivating to the soul, respecting the abodes of glory; yet language cannot describe, nor the mind conceive, the blessed reality; what can you really say, you must die to know. All the best of nature, all the riches of creation, form but a faint sketch of the sublime order. The Holy Spirit reveals far sweeter views to our minds than those which are drawn from sublunary scenes.

Heaven is a state of rest. "There the wicked cease from troubling, and the weary are at rest." How delightful is this thought to the sons and daughters of affliction; to those whose bodies are chastened with pain; or whose souls are oppressed with sorrow.

to flow as a river fed by a perennial spring, whose waters fall not; ever issuing clear as crystal, from the throne of God and of the Lamb.

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Heaven is a state of unalloyed happiness. No tears bedew the cheeks, no sorrow rends the hearts of its blissful inhabitants. In those celestial regions, we know not of any painful separation of kindred souls. All is blooming health and immortal vigor.

Heaven is a state of unending bliss. This stands a value which earth's gifts, pleasures can never boast. Here all is unsatisfactory, and he who grasps the most grasps only a delusive shadow.

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From the interesting vision vouchsafed to the beloved apostle, we learn that the blessings of salvation are not confined to any particular age or nation. The multitudes out of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed in white robes, and having palms in their hands.

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Such is the blessedness of the saints. To this blessedness "the Spirit and the Bride" say, come, and let him that heareth, let him that is athirst come; and whosoever will, let him take of the water of life freely. O, that we may be made willing to re-

ceive with joy and gratitude the rich blessings of the Saviour's grace, so dearly purchased, so freely offered.

We would be thine; Saviour, thou hast implanted the desire, let us ever after thee aspire, O, till, at length, we join thy blood-washed choir

In praise divine! S. A.

Correspondence.

Admission, Pa., April 22d, '65. Dear Bro. Funk, and all readers of the Herald.

I would in the first place wish us to us all the peace of God, which passeth all understanding of man, and may He keep our hearts and thoughts through Jesus Christ to everlasting life. Amen.

Yesterday the Herald reached us as a dear friend, but found us in other circumstances than formerly; as our minds were all with all our hearts set upon a prey to the flames on the 19th and 20th of this month. We were unable to save any thing more than our life, and besides, were severely burned.

By the assistance of the neighbors, the out-buildings were saved. We feel thankful to all who in any way rendered us assistance; but we feel especially thankful to our Heavenly Father above, who has saved us; we thank and praise Him for his great love and grace, that He has filled our hearts with peace and joy through his good Spirit, even though we suffer through the loss of external things.

PHILIP MOSEMAN.

P. S. Dear Bro. Funk, I must inform you that Bishop Moseman's name is not Philip, but Jacob Moseman, who is also my dear father. He however agrees in sentiment with what I wrote in a letter which appeared in the Herald. We desire also that each reply to the question therein proposed, be allowed to appear in the Herald, whether for or against it.

Spring Forge, York Co., Pa. March 19, 1865.

JOHN F. FUNK: Dear and most beloved brother in the Lord, Grace be unto you and peace from God our Heavenly Father and the love of Jesus Christ abide with you now and forever, is my kind greeting to you. Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ, as the Apostle saith, "According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love."

What tongue can describe the blessedness contained in these few words: "that siteth upon the throne shall dwell with them?" When Jesus manifests himself to his people, but for a short period, their delighted spirits are borne aloft on the wings of fervent love. But for Jesus to dwell among them, and the foreword is, "and his heart can conceive the unutterable bliss!"

Such is the blessedness of the saints. To this blessedness "the Spirit and the Bride" say, come, and let him that heareth, let him that is athirst come; and whosoever will, let him take of the water of life freely. O, that we may be made willing to re-

all become regenerated, and gain all that was lost in Adam, as the Apostle saith, that in fullness of time he sent his only-begotten Son into the world, to lay the plan of salvation for the good pleasure of his will. Therefore it should be our greatest desire to do the will of God, because he has taken a great interest in our soul's salvation.

Dear Brother in Christ, I will endeavor to write an article for the Herald of Truth as I believe it is our duty to do good wherever we can, and I believe that much good may be done through the Herald by encouraging each other in the spirit of meekness.

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A very serious accident occurred on Friday, March 17th, 1865, in Hooking Co., Ohio. A young man about 18 years of age, by the name of Weaver, took down his father's rifle for the purpose of shooting a squirrel for his step-mother, who was lying in bed, sick. She told him the gun was loaded when he remarked "I shall soon find out." Then taking the cap off from the tube, saying, "there will be no danger of shooting me," he pulled the trigger, and the bullet struck the fatal weapon, putting his foot on the lock and blowing into

the muzzle, when (as is supposed) his foot slipped and discharged the contents in his mouth, the ball passing through the base of his brain and lodging against the skull; thus killing him instantly. He died without a struggle.

There was a young man who was just in the bloom of life, was called from time to eternity without one moment's warning, there to appear before the Judge of the whole earth. Oh! how uncertain is life—how in the midst of life we are in death. We may be in health one moment and the next in eternity.

O may all a warning take, And quickly all their sins forsake, For suddenly you too may die, And hasten to eternity.

Bremen, O. A. Good.

Dear reader, will you not form this resolution with me that we will try to become more and more transformed from the world by the renewing of our mind. Let us this day for ourselves unprofitable servants: we have only done what we were commanded to do.

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daughter of John K. Beery. She was buried on the 5th of Feb.

I also saw stated in a letter of Feb. 21st that Pre. Jacob Hildebrand was very sick with slow fever and pneumonia.

Also that Daniel Wenger's son, David, died previous to this time some six weeks. His age I do not know.

DAVID H. LANDIS.

Near Jordan, Lincoln Co., C. W., on the 25th of March, of consumption, from which she suffered nearly two years, Agnes wife of Jacob Rittenhouse, aged 27 years and 1 day. She leaves 3 children.

On the 14th of April, in the same place, Isaac High, aged 79 years, 11 mo., and 3 days.

M. F. RITTENHOUSE.

On the 10th of March, in Hamilton Co., Ind., Esther, wife of Henry Hildebrand, (age not given). She leaves a husband and numerous friends to mourn their loss. She embraced the truth as it is in Christ Jesus, when young, and died as she had lived, a true believer in the faith. She was, at all times, ready to give an answer of the hope within her, and to contend earnestly for the faith once delivered to the saints. How beautiful the admonition, "Remember thy Creator in the days of thy youth," and how sweet the promise, "they that seek me early shall find me."

On the 21st of March, in Clay Co., Ind., of lung fever, from which she suffered only 5 days, John Holly, aged about 20 years. His funeral sermon was preached on the 9th of April, at the Men. Meeting House, by Jacob Bauer and David Culler from Isaiah 40: 6-8.

Geo. Funk.

On the 11th of March, in Elkhardt Co., Ind., Christina Holdeman, aged 76 years, 3 months, and 10 days; widow of Christian Holdeman, who died about twenty years before her. She seemed to be stout and hearty, continuing at her work as usual until the day on which she died, and took sick but a few hours before her death. She was buried on the 14th. The funeral was largely attended by her friends. She was the mother of 13 children: ten sons, eight of whom are still living, and three daughters; among whom she stayed. She had 119 grand-children, of whom eighty-six are yet living; seventy-two great-grand-children, of whom fifty-five are yet living; making in all two hundred and four, of whom one hundred and fifty-two are still living. She was, no doubt, near and dear to them; going from one to the other, as they needed her assistance. We have the hope that their loss is her eternal gain; and if we heed the loud call which God has made to us through her removal, and become truly reconciled to him who gave his life for us, we may rest in the hope and promise, that we shall meet her again on those bright shores, where parting is never known; for we have the hope that God, in taking her from us, has only called her home, to join the angel-throng and enjoy endless glory and happiness.

A funeral sermon was preached in the English and the German language.

C. S.

On the 21st of May, in Kent Co., Mich., Leah, daughter of Martin and Susanna Goodrich, aged 10 mo. and 15 days. She was buried on the 22nd in the S. W. Caledonia burying-ground, on which occasion a funeral discourse was delivered by Bro. Abm. Detweiler, in the German language, from Matt. 11: 5.

Jos. W. Detweiler.

On the 6th of April, near Maunheim, Lancaster Co., Pa., Pre. Jacob Hostetter, aged 90 years, 7 mos., and 23 days.

On Sunday the 9th, his remains were deposited in his family grave yard and consigned to their final resting place, when the Bishop, John Brubaker, and Benjamin Herr preached a sermon appropriate for the occasion, from Heb. 13: 7, 8, to a large audience of friends and relatives (supposed to number a thousand or more), to say the least, tributes of respect to their aged pastor, who served as a faithful preacher about 58 years, and 34 years of that time as a bishop. He always spoke with great eloquence and Christian zeal; with weeping eyes he would address the audience, so that every penitent heart would melt to tears. Often did I see his attentive hearers, with weeping eyes, gaze upon this aged minister as he proclaimed the joyful news of salvation to repenting sinners, and oh, how many hundreds of different ages did he see lowered in the grave, who were younger than himself, whose funeral sermons he preached, but at last, after long-wished-for, he arrived, which he awaited with Christian fortitude, saying with Simeon of old, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people, &c." The deceased brother's field of labor was very extensive. He went forth to preach and to ordain bishops, ministers and deacons wherever new ones were needed, or who vacated had occurred. He was ever ready to obey his Lord and Master's will on earth, and now has gone to the mansions above, the believer's rest, where, amid eternal joys, he may glory God in a more perfect obedience.

On the 27th of March, in Conemang Township, Somerset Co., Pa., wife of Tobias Kauffman. Her remains were consigned to rest in Isaac Kauffman's farm, where a funeral sermon was preached by the aged Brother Jacob Blouch.

SAMUEL BLOUGH.

On the 17th of March, in Hanover, York Co., Pa., Jacob Baer, aged 73 years, 10 mo., and 14 days. He was buried on the 18th at Menno Simon's Meeting House, in Hanover, by Sheak and John Hostetter, preached from Mark 13: 35-37. Six days before his death he acknowledged that he had not departed from the faith and that he hoped to remain steadfast until the end. Oh, that we might all be as faithful as he was.

On the 28th of March, Waterloo Co., C. W., from inflammation of the brain, Elias Reist, son of Joseph Heist, aged 12 years, 3 mo., and 18 days. He was buried on the 30th at Wanners burying ground, where Bishop Hege preached from Jn. 11: 28.

On the 1st of April, in the same place, Susanna, daughter of Daniel Krehl, aged 4 months, and 18 days. She was buried on Sunday the 2nd, also at Wanner's burying-place, where a large number of people were present, and a sermon was preached in English, from Joshua 2, treating of the passage over the Jordan, and in German from Galatians 4: 4-6, where the subject was our adoption as children.

JOHN BAER.

On the 25th of March, in Strasburg township, Lancaster Co., Pa., Sarah Ann, oldest daughter of Bro. Abraham and Sister Mary Hoover, aged 11 years, 1 mo., and 25 days. She was buried on the 26th of March, on which occasion a funeral sermon was preached by Bro. Amos Herr from 1 Thes. 4: 13, 14. On Wednesday previous to her death, she was at school with her comrades and apparently well. When they were away she was in her bedroom and coffin ready for the grave. O dear friends! let this sudden departure be a warning to us all, so that we may prepare to meet her in that land beyond, where there is no more parting.

This little maid has left Her parents dear behind; Her little soul is now at rest— In Heaven they can her find. There she is now so bright, Where her we long to see; There she is clothed in white, Where all we wish to be.

S. J. R.

On the 16th of April, 1865, in Elkhardt Co., Ind., of inflammation of the brain, Henry Alvah Kenright, aged one year, 3 mo., and 29 days. He was buried on the 17th, at Yellow Creek

Meeting House. Funeral addresses were delivered in German and English by Bros. D. Brundage and D. Breenneman from 1 Pet. 1: 24.

On the 17th of April, in Elkhardt Co., Ind., after an illness of about eight weeks, Mary M., daughter of Tobias Kreider, aged 12 years, 2 months, and 22 days. She was buried on the 18th at the above mentioned place. Funeral discourses were delivered in German and English by the brethren D. Brundage and D. Breenneman from Amos 4: 12, and Mark 5: 39.

On the 29th of March, in Pease Township, Somerset Co., Pa., Neals, son of Benjamin Miller, (age not given). The deceased left his wife and his parents about two years ago and entered the army, but shortly before his death he returned home, very sick, and immediately desired to reconcile him- self to the Saviour and be admitted into the Church. He was baptized and received into the Church by the writer, who also preached his funeral sermon on the 30th when his remains were consigned to rest. His wife died last summer of consumption.

On the 27th of March, in Conemang Township, Somerset Co., Pa., wife of Tobias Kauffman. Her remains were consigned to rest in Isaac Kauffman's farm, where a funeral sermon was preached by the aged Brother Jacob Blouch.

SAMUEL BLOUGH.

On the 17th of March, in Hanover, York Co., Pa., Jacob Baer, aged 73 years, 10 mo., and 14 days. He was buried on the 18th at Menno Simon's Meeting House, in Hanover, by Sheak and John Hostetter, preached from Mark 13: 35-37. Six days before his death he acknowledged that he had not departed from the faith and that he hoped to remain steadfast until the end. Oh, that we might all be as faithful as he was.

On the 28th of March, Waterloo Co., C. W., from inflammation of the brain, Elias Reist, son of Joseph Heist, aged 12 years, 3 mo., and 18 days. He was buried on the 30th at Wanners burying ground, where Bishop Hege preached from Jn. 11: 28.

On the 1st of April, in the same place, Susanna, daughter of Daniel Krehl, aged 4 months, and 18 days. She was buried on Sunday the 2nd, also at Wanner's burying-place, where a large number of people were present, and a sermon was preached in English, from Joshua 2, treating of the passage over the Jordan, and in German from Galatians 4: 4-6, where the subject was our adoption as children.

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Moseman; Jacob Kindy; Abm. Lehman; Henry R. Fox; Joseph Steiner; C. B. Herz; Geo. G. Gledon Plank; C. B. Breenneman; Levi Beck; Henry S. Cassel; \$5.50; Simon J. Reaser; Margaret Mellinger; James Burton \$1.00; Benj. Hersey; John B. Tyson \$1.50.

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Table with columns: Name, Address, Amount. Includes names like Abraham Zeigler, North Lima, O., \$2.00; Benj. Martin, Bawlinville, Pa., \$1.00; Geo. L. Bechtel, Zurich, C. W., \$1.00; etc.

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JOHN F. FUNK, No. 42 SOUTH MORGAN ST., CHICAGO, ILLINOIS. CHARLES HESS, Printer, 93 Randolph St., Chicago.

The Education of Children. An Extract from the writings of MENNO SIMON.

(The education of our children is one of the most important duties that is the providence of God we are called to perform; and there never was a time when there was greater necessity, for an earnest, careful, prayerful attention to this matter than at the present. Let us therefore consider well the earnest and timely words of the pious Menno, written three centuries ago, but losing nothing by their age, neither in their truthfulness nor yet in the necessity of their application.—Ed.)

Beloved brethren and sisters in Christ Jesus, forasmuch as we are constrained by the spirit of true love to show forth a benevolent and well-disposed mind, and know by the unctious of the Spirit and the Word of God, that the nature of man is greatly corrupted in Adam, and from youth up opposed to the word of the Lord (Gen. 6: 5); let us be particularly vigilant and serious in regard to our children, bringing them up in the spirit of love; for they are by nature our offspring, of our flesh and blood; a serious and precious charge committed by God to our special care. Be therefore scrupulously mindful, to instruct them from their youth up in the way of the Lord, that they may fear and love God, walk in all modesty and submission; be civil, well-disposed, discreet, honest and obey their father and mother, speak in a becoming manner, be not given to lying, not clamorous, not stubborn, nor self-willed; for such become not the children of the saints (Eph. 6: 1, 2, 3).

The word desire for their children that which is earthly and perishable, money, honor, fame, wealth. From infancy they train them in the pride, haughtiness, idleness. But not so should you do that are born of God. You should seek to provide otherwise for your children; namely, that which is heavenly and eternal. Hence, it is your duty, as Paul teaches, to bring them up in the nurture and admonition of the Lord.

Moses commanded Israel to teach their children the law and commandments of the Lord, to talk of them when they sat down in their houses, and when they walked by the way, and when they lay down, and when they rose up. Now, being a chosen generation, a royal priesthood, a holy nation, a peculiar people; that we should show forth the praises of Him who hath called us out of darkness into his marvelous light (1 Pet. 2: 9); we should be and manifest to the whole world an example and pattern, walking, according to our calling, in all righteousness and blameless-

ness; for if we pay no attention to, or exercise no care over, our own children, permitting them to follow the inclination of their evil, corrupt nature and disposition, without correcting or chastising them according to the word of the Lord, we may indeed put our hand upon our mouth and remain dumb and speechless. For how can we teach others, who are not of our own households (which certainly every child of God should do), if we take no care to keep our own families in the fear and love of God? For "if any one," says Paul, "proceed not for those of his own house, he hath denied the faith, and it is worse than an infidel" (1 Tim. 5: 8).

My dearly beloved brethren and sisters in Christ Jesus, take heed that you do not, through carnal love, lead your children in the way to ruin, bringing them up in the ways of vice, and that not their souls, at the day of judgment, be required at your hands, and you, for your children's sake, fare as the high priest Eli did under the chastening hand of the Almighty, on his sons' accounts (1 Sam. 3: 13, and 4: 17, 18); but seek diligently to obtain the testimony which the Lord testified of the pious Abraham, saying, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment" (Gen. 18: 19). For this is the greatest and most important care of the saints, to bring up their children in the fear of God, that they may lead an upright life, and work out their salvation.

My beloved brethren and sisters in Christ, who love the Word of the Lord from your heart, teach your children, therefore, from their youth up, and admonish them daily in the Word of the Lord, setting them the example of a blameless life. Teach and admonish I say, as far as their mind is capable of comprehending and receiving instruction. Restrain and correct them with discerning and moderation, without anger and bitterness; let they be discouraged (Col. 3: 21); spare not the rod, if reason and necessity require it; keep in remembrance what is written, "He that loveth his son, enervateth him; he that loveth him not, keep him in the way of the Lord, that he may fear and love God, walk in all modesty and submission; be civil, well-disposed, discreet, honest and obey their father and mother, speak in a becoming manner, be not given to lying, not clamorous, not stubborn, nor self-willed; for such become not the children of the saints (Eph. 6: 1, 2, 3).

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as in us lies, diligently and earnestly to instruct and govern our children and household as well as ourselves, in the sincerity of godliness, in a virtuous life, and in the word of God.

Herewith I hope to deliver and preserve my soul before the Lord and his Church, and I desire for the Lord's sake, that this epistle may be taken in good part and read by the elders in the hearing of all the brethren, to the end that the innocent may take heed and be circumspect, and those who are guilty in respect to these missteps, errors, and failings, may reform. For, I desire, before God, only that, in all things, you may govern and regulate your lives by the Scriptures and the Christian sobriety, and that all the concerns of the Lord's Church may be conducted according to the will and ordinance of God. The Searcher of hearts and reins knows that I lie not, I hope, therefore, you may also be willing to accept and receive it in love; for I have written in sincerity.

And now, beloved brethren and sisters, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

The very God of peace sanctify you wholly, that you of your whole spirit, and soul, and body, be preserved without spot, and blameless until the coming of our Lord Jesus Christ. Faithful is he who called you by his promise in Jesus Christ, our Lord, strengthen you all with the precious gift of his Holy Spirit. Amen.

For the "Herald of Truth."

The Fear of God. "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth, is not made perfect in love." 1 John 4: 18.

Having read "Brother Henry's" article in the Herald of Truth, No. 9, page 60, and "Brother John's" article in No. 14, page 12, I was induced out of love to write the following. Both of the brethren have written of the Fear of God, but neither of them seem to me to have presented quite correct or purely scriptural views.

The word Fear has various meanings in Scripture. First, it is the reverent awe and respect for God, which is the foundation of all true piety. It is the Lord who is feared, and not the devil, as some have supposed. It is the Lord who is feared, and not the devil, as some have supposed. It is the Lord who is feared, and not the devil, as some have supposed.

2. Horror. "The fear of the Lord is the beginning of wisdom; he that feareth the Lord, he shall depart from evil." (Ps. 111: 10). "The fear of the Lord is the beginning of knowledge; the fools despise counsel and reproof." (Prov. 1: 7). "The fear of the Lord is the beginning of wisdom; the knowledge of the Holy One is understanding." (Job 28: 28).

3. Piety. "Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?" (Job 4: 6). "They that fear the Lord shall depart from evil." (Ps. 101: 1). "The fear of the Lord is the beginning of wisdom; the knowledge of the Holy One is understanding." (Job 28: 28).

4. Terror. "The terror of God was





alliance ourselves better than those around us, for we have sinned and come short of the glory of God every day.

A BROTHER.

Life's Pilgrimage.

Dear dying friends!—As we are but sojourners and pilgrims in this world, traveling toward an endless eternity,

faith in Jesus Christ. To make a successful pilgrimage to Heaven, we must live under the blessings of God every day.

My beloved friends, these verses are worthy of remark. It will be a great gain to us, if we observe them and put them into practice, which we should do freely and willingly.

JOHN D. HERSHEY.

Be Ye Ready.

Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh. Matt. 24: 44.

My beloved friends, these verses are worthy of remark. It will be a great gain to us, if we observe them and put them into practice, which we should do freely and willingly.

By nature we are carnally minded and prone to evil. We are also strongly opposed by the powers of darkness and the prince of this world, who is attempting, by every means, to mislead and deceive us.

JOHN D. HERSHEY.

take place in us. We can make no excuse then for being unprepared. Every one must be rewarded according to the deeds done in the body.

JOHN D. HERSHEY.

Doing Good.

How full, how full of devices are we, for our own secular advantage! And how expert in devising many little things to be done for ourselves!

The True Vine. "I AM THE TRUE VINE." Weary pilgrim, lift thine eye; Downward through the yielding sky, Let the vine of Canaan bend;

Some commentators suppose that the Saviour said, "I am the true vine," at the institution of the Lord's supper, the comparison being suggested by the fruit of the vine before him.

The vine grows every where. It differs in this regard, from many other things which flourish by careful culture.

made allusion to this when he said, "He shall grow up before him as a tender plant, and as a root out of a dry ground;" he had no form nor comeliness; and, whom we shall see him, there is no beauty that we should desire him."

Moreover, the Saviour was not only humble in origin and manner of life, but also in spirit. He aspired not after the riches and honors of the world, or any thing else the proud desire.

It is of little consequence to us when or where the words were spoken. We are chiefly concerned with their meaning. If we can but perceive and apply the truth contained therein, the object for which they were uttered will be accomplished.

Work for the poor and friendless, The sad, the erring one, And at the last with joy we'll hear Our Saviour say, "Well done!"

Work for the poor and friendless, The sad, the erring one, And at the last with joy we'll hear Our Saviour say, "Well done!"

Work for the poor and friendless, The sad, the erring one, And at the last with joy we'll hear Our Saviour say, "Well done!"

The Herald of Truth. To persons who select articles for the Herald, we desire to say, That on no occasion should they sign their own name to articles which they themselves have not written.

We have already had several hints, that our notices of death were too lengthy, and our own opinion is that in selected instances, they might be much shorter, and still, just as interesting to the general reader.

A collection of the best and most useful Hymns in German, for public and private worship, adapted especially to the use of the Mennonite denomination.

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"He Began to Be in Want."

That was what gave him thoughts of his father's house again. In his prosperity he had wandered far away from it.

It is of little consequence to us when or where the words were spoken. We are chiefly concerned with their meaning. If we can but perceive and apply the truth contained therein, the object for which they were uttered will be accomplished.

Working for Jesus.

We all must work for Jesus, Who died and gave himself for us, Who by his blood redeems us From sin's eternal grave.

No, we must work for Jesus, With thankful glad hearts; Though hard the toil, he aids us, And needful grace imparts.

Work for the poor and friendless, The sad, the erring one, And at the last with joy we'll hear Our Saviour say, "Well done!"

Work for the poor and friendless, The sad, the erring one, And at the last with joy we'll hear Our Saviour say, "Well done!"

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When sent by Express the persons receiving the books must pay the express charges. Address SAMUEL K. CASSETT, Mayor's Store, Bucks Co., Pa.

Christianity and War: A Sermon setting forth the sufferings of Christians, the origin and progress of the Christian era, Christianity and War contrasted, illustrated and explained.







plications, prayers, intercessions, and giving of thanks...

Many also quote very incorrectly the words of our Saviour...

SUBSCRIBER.

For the "Herald of Truth."

A Visit.

In this communication, I give to the readers of the Herald a brief account of a journey which I made through Illinois, Indiana, Ohio, and Michigan...

The brethren intended to go to Missouri to see the country, and if the prospects were good...

On the 21st, the Lord's praise was celebrated at King's Meeting House...

On the 24th, we went to Grand Rapids, and visited the church in the neighborhood of Gardner...

On the 25th, we went to Waterloo, Co., where in the vicinity of Preston we spent a short time in visiting...

Jonathan Kleiber, where sister Funk also has her home...

The brethren kindly conveyed us to the city of Toronto, where we took a boat, and after a safe and pleasant passage we landed at Lewiston, N. Y.

Here we were received by the brethren and sisters, and we were accompanied to the meeting house...

I feel highly thankful also to the brethren and sisters whom I have visited on my journey for the love which they have shown towards me...

Ellida, Ohio. J. M. BRENNEMAN.

A Journey to Canada.

DEAR BRO. FUNK: Herewith will inform you that at the earnest request of our brethren...

From your devoted brother and humble fellow servant. DANIEL BRENNEMAN. Elkhardt, Ind., June 28th, 1865.

seemed to manifest itself in the hearts of his children, and we could feel like I took upon the Mount...

After spending three days in this place, attending to the duties of the meetings, and participating in the communion of the Lord's supper...

I had determined to return to my home in Virginia, again, this Fall.

BRO. AARON GOOD, who has recently removed from Fairfield Co., Ohio, to Clarinda, Page Co., Iowa, under date of June 23rd, writes as follows:

PRESIDENT JOHNSON, in his reply to a committee of "Friends," who called on him recently, assured them...

In conclusion I would yet say, that although the undertaking of the above mentioned journey...

The Harvest's great, the labors few, And we have arduous work to do; Time which to do will soon be past...

From the "American Messenger." God's Correcting Strokes and Healing Mercy.

I have seen a child in the midst of its enjoyments, in the excess of its joyous activity, forget its filial obligations, and behave in undutiful disregard of its parent's wishes...

The Herald of Truth.

BRO. DAVID H. LANDIS, from Bremen, Fairfield Co., O., under date of June 10th, writes as follows:

I expect to make a visit to Illinois this summer. I intend to start pretty soon after harvest, and should like to have some brethren accompany me.

BRO. AARON GOOD, who has recently removed from Fairfield Co., Ohio, to Clarinda, Page Co., Iowa, under date of June 23rd, writes as follows:

PRESIDENT JOHNSON, in his reply to a committee of "Friends," who called on him recently, assured them, that in regard to their conscientious scruples to bear arms, the same leniency should be exercised by him, as was extended to them...

From the "American Messenger." God's Correcting Strokes and Healing Mercy. I have seen a child in the midst of its enjoyments, in the excess of its joyous activity, forget its filial obligations, and behave in undutiful disregard of its parent's wishes...

renewing its love, and going thence to more careful, more considerate, and faithful behavior in the subsequent days.

So have I seen one whom the heavenly Father's bounty had failed to awake to due thankfulness, or lend to due contentment...

This is the legitimate effect of such sorrows. This is the good, kind purpose for which they are sent.

In so doing they may be sure of finding effectual and abundant consolation, which will come from Him who has inflicted the strokes.

He alone is able, and he is abundantly able, to give us spiritual consolation, not more than we can unfold the mystery of his doings in many other things.

He does this only when the subjects of his discipline yield to it, and come to him; and he does it infallibly then.

From the "American Messenger." Such a One as I.

Those many mansions of the blest Beyond the starry sky, Oh tell me, is there room in these For such a one as I?

From the "Herald of Truth." Reasons why we should love God.

Boys and Girls. Do you like to read the column in the "Herald of Truth" headed "Child's Column?" I hope all who can do so, will read it every month regularly...

lowa; and others in the tholder settlements of Ohio; some among the blue mountains and beautiful valleys of New York, Pennsylvania, and Maryland; while still others live away to the North in Canada...

Oh never! these are laid aside With life's departing sigh. There is no room for these in heaven, Though room for such as I.

Not fully endorsed. On the 37 page of the present volume of the Herald, in the answer to the question concerning the ten Virgins, as spoken of in the 25th chapter of Matthew...

Now, boys and girls, you know we always like to please those whom we love. If we love God, we shall desire to please Him. The Bible is the best of all books to tell us how to please God.

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Shall earthly sorrows, ains, and cares That wake the homestead cry, Ne'er reach the Father's house above With such a one as I?

Oh never! these are laid aside With life's departing sigh. There is no room for these in heaven, Though room for such as I.

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It swaits him; even as David, who lifted up his eyes in hell, and begged for a drop of water to cool his tongue; or as we read in the Book of Revelations that they prayed the mountains and the rocks to fall on them and hide them from the face of him that sat upon the Throne...

The Good Shepherd. I know My sheep and am known of Mine. Dear Shepherd, knowest Thou this lone sheep, This least of all Thy flock? Oh tell me where Thy pastures lie, Beneath what sheltering rock?

When panting in life's wearied chase, To Thee oh! let me fly; Dear Shepherd, take me to the rock That's higher far than I.

From the "Herald of Truth." Bereavement.

This is the bitterest of all earthly sorrows. It is the sharpest arrow in the quiver of God. To love tenderly and dearly, and to lose, is to meet together for the last time on earth; to bid farewell for time; to have all past remembrances of home and kindred broken up; this is the reality of sorrow.

From the "Herald of Truth." Bereavement. This is the bitterest of all earthly sorrows. It is the sharpest arrow in the quiver of God.

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wisfully from our eastern casement for the first streaks of the rising dawn. It kindles in us strange desire for the day of happy meeting in our Father's house...

works when he offered up his son Isaac upon the altar; for as the body without the spirit is dead, so faith without works is dead also.

DIED.

On June the 5th, in Britain Township, Bucks County, Pa., after protracted illness of over three months, Bro. Simon Kurtz, aged 58 years, 3 mo., and 11 days. During much of the time of his sickness, he endured intense suffering, and desired to depart, and prayed ardently for the hour of his deliverance...

On the 27th of May in the same vicinity, Jacob, son of Jonas Miller, aged 4 mo. and 15 days. Funeral services by the same as above. From Matt. 18 : 6.

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On the 19th of June, in Waterloo Co., C.W., of liver complaint and dropsy, Jacob Schindler, aged 74 years, and 4 months. He was born in Frank lin Co., Pa., in 1791, emigrated with his father to Waterloo Co., C. W., in 1812, and leaves an aged widow and 5 children to mourn their loss. He was calm and composed during his sickness and we hope he has gone from hence in heaven. He was buried on the 21st, followed to the grave by a large concourse of relatives and friends, on which occasion the brethren Geo. R. Schmidt and Joseph Hoyer preached funeral discourses from Lev. 3 : 21. To him that overcometh will I grant to sit with me in my throne, even as I also overcome, and am set down with my Father in his throne.

Der Christliche Saenger.

A collection of the best and most useful hymns in German for public and private worship, adapted especially to the use of the Mennonite denomination. This Book contains 410 pages, bound in cloth and is for sale at the following prices:— Single copies, by mail, post paid \$ .40 Per dozen, by Express \$ 4.00

LETTERS RECEIVED.

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Table with columns: Name, Address, and Amount. Includes Prof. A. Readi, Harrisonburgh, Va. \$10.00; Paul Conrad, Marshallville, Ohio \$5.00; Jacob Schrock, Trenton, N. J. \$5.00; Peter Schrock, Marshallville, Ohio \$5.00; Peter Inhof, Ger. \$10.00; Ch. P. Peetz, Getzville, Pa. \$10.00; Daniel K. Conell, Getzville, Pa. \$10.00; Peter Stauffer, Getzville, Pa. \$10.00; Jacob Albricht, Jordan, C. W. \$10.00; S. J. Krutz, Thompsonsburg, Pa. \$10.00; John Metzler, Allegheny, Pa. \$10.00; Ch. Stauffer, Boonswill, Pa. \$10.00; John Buchwalter, Getzville, Pa. \$10.00; Peter Stauffer, Getzville, Pa. \$10.00; Ch. B. Brennan, Southfield, Pa. \$10.00; Andrew Bloomer, Logan, Pa. \$10.00; Joseph H. Buchwalter, Getzville, Pa. \$10.00; John H. Bruckler, Lido, Pa. \$10.00; Levi L. Landis, Boonswill, Pa. \$10.00; J. H. Mueselmann, Getzville, Pa. \$10.00; James K. Chiles, Roanoke, Ill. \$10.00; John Koff, Oberlin, O. \$10.00; Joseph N. Blausberger, Marshallville, Pa. \$10.00; John Stuber, Allegheny, Pa. \$10.00; Peter Schrock, Marshallville, O. \$10.00; Salome Ryley, Bullsville, Pa. \$10.00; Jacob H. Schrock, Marshallville, O. \$10.00; John M. Spenning, Beretice, Pa. \$10.00; Magdalena Kehr, South West, Ind. \$10.00; J. H. Hackman, Waterloo, Pa. \$10.00; David G. Chiles, Boonswill, Pa. \$10.00; Agnes Kraft, Hatfield, Pa. \$10.00; Anna Ringman, " " " \$10.00; Elise Schindler, " " " \$10.00; John B. Brennan, New Hamburgh, C.W. \$10.00; Daniel Brennan, " " " \$10.00; John Bender, " " " \$10.00; J. E. Swartzberger, Westbury Village, Pa. \$10.00; Henry Weikel, Fairview Village, Pa. \$10.00; David G. Chiles, Boonswill, Pa. \$10.00; John Culp, Jr., Wakarusa, " " " \$10.00; Elizabeth Brubaker, " " " \$10.00; Jos. J. Baner, Westboro, O. \$10.00; Jacob H. Schrock, Thompsonsburg, C.W. \$10.00; Jacob F. Bucher, sen., Cornwall, Pa. \$10.00; Jacob F. Kulp, Shippenville, Pa. \$10.00; David Goff, Boonswill, Pa. \$10.00; Hen. T. Mueselmann, St. Jacobs, C.W. \$10.00; Jacob Leisy, Summerfield Ill. \$10.00

Children's Column.

Duty to Children.

"Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."

The question might here be asked, Are we bringing up our children in the nurture and admonition of the Lord? or are we like the foolish virgins, neglecting our duty, and in the end sleeping in sloth and idleness until it is too late to do anything? Are we as parents taking heed to these words of the apostle, and seeking, not to provoke our children to wrath as some often do, but to tell them about God and their duties to Him? Are we teaching them to love God, to obey him, to give the worship of his house on the Sabbath, and to pray? Are we teaching them both by precept and example to be honest in the sight of all men, to be respectful and obedient to superiors or masters? In short, do we teach them to do their duty faithfully towards all persons? This is a duty which every parent owes to God and to his children, and we should strive to keep the whole law of God, for "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God," and again, "Whosoever shall keep the whole law and yet offend in one point, he is guilty of all." Let, therefore, every parent feel it his or her duty to be faithful to their children, that they may grow up and be a joy to them in after years, an honor to God and an ornament to society.

On the 8th of June, in East Lampeter Township, Lancaster Co., Pa., Mary, wife of Christian St. Louis, aged 57 years, 3 mo., and 26 days. She bore her sickness with Christian calmness and submission to the will of God, until death ended her sufferings. Followed by a large concourse of friends and relatives, she was buried at Metzinger's burying-ground, on the 10th. Funeral sermon by the brethren, David Wittner, John Kissler and Benj. Herr, from Rev. 22: 13, 14.

J. L. L.

On the 2nd of May, in Markham, York Co., C.W., of consumption, Elizabeth, wife of David Neuschwander, aged 49 years and 2 months. She was buried on the 4th. Funeral sermon preached by the Brethren Henry Barry and Jacob Weikman, from Isaiah 57 : 1, 2. The deceased was a beloved sister in the Mennonite Church. A short time before her death, she desired once more to partake of the sacrament of the Lord's supper, before she departed from this vale of sorrow, which she also received according to her desire. She leaves a husband to mourn his loss.

The English Mennonite Hymn Book.

formerly published at Mountain Valley, Va., is for sale, as follows:— Single copies, by mail, post paid \$ 7.00 Per dozen, by Express \$ 70.00 " " " " " " " 50.00 " " " " " " " 100 " " " " " " " 67.00

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# The Herald of Truth.

Devoted to the interests of the Denomination of Christians known as "The Mennonites." CHICAGO, AUGUST 1865. Vol. 2.—No. 8.

## The Herald of Truth.

A MONTHLY RELIGIOUS PAPER. PUBLISHED BY BENJAMIN ANDERMAN. At One Dollar a year in either language, or \$1.50 for the English and German to one address, or \$2.00 for two or more to one address.

Prosperity is pleasing to the flesh heart and dangerous to the soul. Sometimes for a while, we glide along in the world happily; every thing seems to go well with us so far as our business and personal satisfaction are concerned. But all the while we are gradually growing rusty and are not exercising God and spiritual things more and more; we are less faithful in dropping the seeds of truth into the hearts of those about us. Now what would become of us if we were not stopped in this course? Clearly we soon continue to grow still colder and colder until, at last, all true piety would die out in our hearts, and we should be out as unfruitful branches of the "true vine." God sees the tickling dangers that threaten us; the Savior says, "Come unto me, but we are too much absorbed by the love of money, the desire of honor, and of worldly ease, and we thoughtlessly go on in our dangerous way. Our hearts are not kept to be troubled and softened by the goodness, the forbearance, and the tender mercy which God has displayed in our creation and redemption, and still displays in our prostration. Rapidly we are going down, our hearts are becoming sterner and harder. Oh! what a terrible doom awaits us. Mammon has already blinded our eyes and we are hastening to destruction as fast as time can bear us. God only can save us. But we have turned from Him and slighted His goodness and His tender mercy, and have neglected prayer and reading and other means of grace. In the beginning of our course, we were unprofitable and unworthy servants; and now our mouths are full of vain words. Our hearts are full of unbelief and our consciences are stopped to consider our danger.

God now comes, in mercy and love, and afflicts us in some way. It may be that he blasts all our fond hopes of gain, or of honor, or of mere worldly happiness. Sickness may lay his hands upon us and take us to the gates of death where we may see, as we have never seen, the nearness and the vastness of eternity, the vanity and the sinfulness of worshipping at the shrine of mammon, the exceeding "sinfulness of sin," and our utter helplessness and unworthiness in the sight of God. Death may come near us and take away a beloved father or a loved mother, a trusted husband or an affectionate wife, a son or a daughter whom we had fondly regarded as the comfort, and the support of our declining years.

## Peace.

Every god-fearing man and woman loves peace with all mankind, and when war breaks out, and the bloody conflict rages, his heart is bowed down with mourning, and his prayer is, that the strife may cease and peace prevail among all people and nations. During the last four years many anxious hearts have offered many earnest prayers to God, that the fierce conflict might be stayed, and bloodshed cease. Their prayers have at last been answered. The war is over, and the men, who have long been engaged in the work of death and carnage, are returning to their homes and the pursuits of peace. Every heart feels lighter. A calm relief comes over us, and takes the place of the dreadful misery, which for so long a time seemed to rest upon our minds, and it becomes us, all, to lift our souls in gratitude and humble praise to the Father of Mercies, and give thanks to him, that the tide of blood is stayed; that peace once more spreads her white wings over the land.

When these things shall be accomplished, and the reign of universal peace shall set in. But before such things can be accomplished, great changes must necessarily be brought about, both in the Church and out of it. Christians must become more united in love, stronger in their affections for each other, so that it may be said of them, as in the apostolic times: "Behold, how these Christians love one another." They must cultivate a more filial love, and forgiving spirit towards each other—they must be kindly affectionate one toward another, and not only must they exercise feeling of kindness, love, and forgiveness towards each other, but also towards all mankind, so there is no one who commits a fault we will pity him and pray for him, that he may be strengthened from on high, to come in humility and ask pardon, and receive forgiveness of him, who is ever merciful, and who declares that, whosoever cometh unto him shall in no wise be cast out. This love and peace among the brethren and sisters should be sought and prayed for by all. We should all try to become more united in love, that it would be our greatest joy, when we are able to do something that will conduce to the happiness of those around us, both in administering to their temporal wants, and in teaching the peaceful and joyous truths which should bring us nearer to God, and open to them the gateway to the heavenly Canaan. And when our hearts thus overflow with the love of God, then will we also seek for opportunities to do good; nor shall we find in finding them. There is enough to do everywhere; and those who are the true children of God will not sit down in idleness; but they will work while it is called to-day—they will not leave their work as a slave doing duty which he despises, or which he is compelled to do; but they will do it with their might, rejoicing therein, because their hearts are overflowing with love to God. This will be a natural result in every human soul that is truly converted and has tasted the bread from heaven and the living water, which Christ gives to his children. When we have found Christ precious to our souls, we do not desire (like the man of sin) to enjoy it all alone. We desire to see others enjoy the same happiness and joyous hopes. We cannot then hide our lamp under a bushel; but we will set it upon a candlestick, that it may give light to all that are in the house, and consequently to the world.

And when the Church has attained a higher degree of love and affection for God and his own children, then also will the work of spreading the Gospel of peace among all nations and tongues, and kindred, be conducted with greater success than at present, and the Gospel also will be preached in greater purity. How much could be done if we were all faithful and zealous, watching every root of error and sin, as it makes its appearance among us, and praying and laboring constantly for the salvation of souls who are yet bound down with chains in the bonds of sin and iniquity. How much could we all do, if we would only have the courage and the love of God sufficiently strong in our hearts, to reprove sin and iniquities among all classes, wherever we come in contact with it. And yet, this must be done, before the peaceful reign of the Messiah, the Prince of Peace, shall set in. The Gospel must first be preached

to all nations, and the world must be converted to Christ, and learn to acknowledge him as their king and their Saviour, before they will yield obedience to his peaceful doctrines. They must first become acquainted with these doctrines of peace, before they can believe in them and accept them, and oh! how shall this be accomplished, while there are so many who profess to be true followers of this meek and lowly Jesus, this wonderful Counselor, the mighty God, the everlasting Father, the Prince of Peace, who bade us sheath the sword and love our enemies, and be at peace with all men, who preach and teach that, to engage in war and fight with carnal weapons is a Christian duty! Reader, whoever you are, read the Gospel—study the life and character of Jesus, and of his holy apostles, and see how this accords with the spirit of war. From the doctrine of the Prince of Peace, who was born and was proclaimed by "Peace on earth, and good will to men," shall we learn war? Shall we learn the direct opposite of that, which he spent his whole earthly life in teaching, "ye must not be suffered even the death on the cross? We do not so understand it. We believe fully in the perfect law of love, which our Saviour taught; and his words are: "Thou shalt not kill" (Luk. 18:20), "for he son of man is not come to destroy men's lives, but to save them." "And as ye would that men should do to you, ye also to them likewise." (Luk. 6:31) "But I say unto you: Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that you may be the children of your Father, which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." His whole life was a glorious illustration of this beautiful and blessed principle, and the apostle also admonishes the "church at Rome" to be "loving one another, as man unto man, even as I have loved you, as much as I lieh in you, live peaceably with all men." (Rom. 12:17-21.) Any more sublime passages might be quoted, but I deem it not necessary, as the honest and sincere inquirer after truth can find sufficient proof to convince the most doubtful mind by his own researches in the word of God.

Love is the grand key-stone of the Gospel. If we deny its power, its efficacy, and our obligations to follow it at all times, and exercise it towards all men, how can we hope, or what assurance have we, that we are the followers of Jesus, who taught us these things, and says: "If ye love me, keep my commandments, ye shall abide in my love; and this is my commandment: that ye love one another as I have loved you." Peace I leave with you, my peace I give unto you. The following hymn was written in Long Island, N. Y., in 1815, at the close of the war between the United States and Great Britain. It was again called to mind by the ratification of peace between the United States and Mexico, and many owe more to peace with their fellow-men, than to any other blessing. The Gospel must first be preached







The Herald of Truth.

Devoted to the interests of the denomination of Christians known as "The Mennonites."

Whole No. 21.

CHICAGO, SEPTEMBER 1865.

Vol. 2.—No. 9.

The Herald of Truth.

A MONTHLY RELIGIOUS PAPER. PUBLISHED IN ENGLISH AND GERMAN.

JOHN F. PUNK, No. 42 SOUTH WABASH ST., CHICAGO, ILLINOIS.

The Importance of Salvation.

In comparison with salvation, all other subjects are trivial. To waste time in the pursuit of wealth, or in the chase of sensual pleasure, while our salvation is not secure, is more than folly—it is madness.

The resolution of attending to the concerns of the soul hereafter, answers for other purpose than to lull the conscience asleep.

LETTERS RECEIVED.

A pillar of the church has been broken down, the neighborhood deprived of a good friend, and the family bereaved of a kind father; but God's ways are not our ways; for men are earthly and by nature carnally-minded, and prone to evil from youth up.

JOHN HARTMANN

me a crown of righteousness, which will be given to me at that day, and not to me only, but unto all them also that love his appearing?" (2 Tim. 4: 6-8.)

DANIEL BRENNEMAN.

when others have something good, that you would like to have, when they give it to you? If you had no warm clothing in winter, and could scarcely keep from perishing with the cold, would you not be very glad if some kind friend would give you a good warm suit? Oh, how you would thank that kind friend!

There are a great many other ways of doing good besides those of which I have told you, and we should always be watching for opportunities to do good to others, wherever and whenever we can; for, if we wish to be happy ourselves, we must try to make others happy.

CHILDREN'S COLUMN.

Letter from Brother Henry.

Therefore, whatsoever ye would that men should do unto you, do ye even so to them: Matthew 23: 23.

Dear Children: I have long thought of writing you another letter, but could find no opportunity to do so until now. I would like to write to you often, and by the help of God, endeavor to show you the way to happiness.

Now one of the things that we must do, if we wish to travel in this narrow path, and finally get to heaven, is to try to do good to others, and make them happy.

My earthly race, how soon 't was run, Memento! 't was only just begun; Yet gladly I shall quit the field, T' enjoy the comforts Heaven doth yield.

DANIEL BRENNEMAN.

DEAD.

On June the 5th, in Britain Township, Bucks Co., Pa., after protracted illness of over three months, Bro. Simon Kraus, aged 58 years, 3 mo., and 11 days. During much of the time of his sickness, he endured intense suffering, and desired to depart, and prayed ardently for the honor of his deliverance.

On the 12th of July, near Litiz, Lancaster Co., Pa., Elizabeth, wife of John Hest, aged 34 years, 1 mo., and 17 days. Funeral sermon was preached by the brothers John Hest and C. Homberger, and John Landis from 2 Kings 20, and last clause of the first verse, "Set thine house in order, for thou shalt die and not live."

Dear husband, I am gone from thee. Released from pain—weep not for me; In heaven I hope to meet you yet.

On the 22d of June, in Ashland Co., Ohio, John Hursch, aged 52 years, 2 months, and 26 days. He was buried on the 24th, and funeral sermon was preached from 2 Tim. 4: 7, 8, by the writer in German and by Pre. Weis in English. He was a firm support to the Church, and an esteemed and beloved neighbor. By his departure a light has been extinguished in this vale of sorrow, but only to shine more brightly in the heavenly mansion. In his death

To S. H.—The book you refer to entitled "Memento Mori" instructing may be obtained of John Baer's Sons, Lancaster, Pa. The price we do not know.

Der Christliche Saenger A collection of the best and most useful Hymns in German, for public and private worship, adapted especially to the use of the Mennonite denomination. This book contains 440 pages, bound in 1/2, and is for sale at the following prices:

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Christianity and War; A Sermon setting forth the sufferings of Christians the origin and import of the Christian name, and what was considered, illustrated and set forth, &c., by a Minister of the Mennonite Church. A valuable and interesting pamphlet published in English and German, price per copy one cent. per copy. Address the Editor of this paper.

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es to which they have long been habituated? Or do you observe that dissimulation to piety becomes less by increase of years? You may have old and gray-headed, and yet remain unconverted, and go down to hell with a double curse on your head. There is no greater nor more dangerous delusion among men, than the procrastination of their conversion. When those angels lose their souls, the consequence of it, not once puts his resolution into practice, unless some other influence than his own former purposes operates on him. Reader, awake! Eternity is just before you; heaven or hell will soon be your abode. For the first, you know you are not prepared. If you were admitted to that holy place, the exercises and employments of the inhabitants would be no way in accordance with the state of your heart. You love not the service and worship of God here, and death will make no reformation in the sinner's heart. Then you must be excluded from heaven by the necessity of the case, unless you acquire new principles and a new taste. "Except a man be born again, he cannot see the kingdom of God." "Without holiness no man shall see the Lord."

What you intend to do, do quickly, for the time is short. While you are halting between two opinions, the door of mercy may be shut for ever. Seize the present moment; break off your sins by repentance; renounce all confidence in your own good deeds or righteousness, and trust alone in the atoning sacrifice of Christ. Whosoever believeth in him shall not be ashamed." Cry mightily to him for mercy, and for the Holy Spirit to sanctify you and aid you in every day.

Search the Scriptures daily. Attend on the preaching of the word. Make one among the company who surround the throne of grace in social prayer. Avoid ensuring company and dissipating amusements. Forsake all known sin, and see that you perform those external duties which have hitherto been neglected. If you have wronged or injured any, make restitution, or give satisfaction, as far as is in your power. Abandon all quarrels and strife with your neighbors, and promote piety and good order in your own house, by reading the Scriptures, and exhorting upon God, and requiring all within your gates to observe with reverence the Lord's day.

But never think that external duties, or attendance on means and ordinances, however exact, is an evidence that your soul is saved. An ever true satisfaction with your spiritual state, until you have evidence in a heart-felt sense of the burden of your sins, that you have in truth *left your rags to the hope set before you in Christ.* The Lord Jesus Christ, apprehended and received by faith, is the only safe sanctuary for a soul pursued by the demands of a broken law.

O man, flee to this dear refuge, because of storm, which is dark and lowering, overtake you. "Lay not your hand on the plow, calling for seed, until you have ploughed the furrow." "Now is the accepted time; behold, now is the day of salvation." See, the door of repentance is open. Jesus invites you to come to him for rest, and promises that he will not cast you out; you, complain that you will not come unto him, that you may have life. Others are entering in at the strait gate—why do you delay? Instead of losing by the change, and finally perishing, you will gain a hundred-fold *restfulness with contentment in great gain.*—A. Alexander.

The prayerest best who loveth well  
Both man and bird and beast;  
He prayerest best who loveth best  
All things that God hath sent calling.  
For the dear God, who loveth best,  
He made, and loveth all.—Coleridge.

Farwell Address of Pre. John Geil to his Congregation at Line Lexington, Pa.

[Translated from the German.]

[When the weight of years began to rest heavily upon him, and he felt that the time of his departure might be at hand, and his congregation had called another to relieve him in his old age, and fill his place, when he should be gathered to his fathers, our aged and well-loved brother Geil, in order that he might "be also ready" when the Master should come, wrote the following farewell words to his own congregation at Line Lexington, Pa., nearly thirteen years ago. It has however pleased the Lord, to prolong his days, and though now about eighty-eight years of age, he still from time to time meets his people in their house of worship, and aids the two younger brethren who have there been called to the ministry, in the preaching of the word. With his permission we give these, his parting words, to the readers of the *Truth*, hoping that all may read them both with pleasure and profit. May the Lord still strengthen him in his declining years, and may he finally be gathered with those who have turned many to righteousness, to shine like the stars forever and ever.—Ed.]

BELOVED IN JESUS OUR LORD.

Interested in the welfare of the Church, and ardently desiring that it may grow and increase in every Christian virtue, and be found in the exercise of good works, not only during my absence, but also after my departure, I heartily desire that it may be a Church ever glorious, and continuing in a state of prosperity. Not knowing, but that I may be suddenly taken away by death, and wishing to spend the last days of my life so as to be able to do to benefit others, I am constrained through love to write, especially to the Church in the service of which I have labored, according to the ability which God has given me, for nearly forty-two years. It may well be imagined that I have, in this time, had many things to experience, both of pleasure and of pain. I have passed many a sad and gloomy hour, and sleepless night; but I have also had my hours of gladness. I have coveted no man's gold, silver, or apparel; and I have never desired to know that these lands have ministered unto my necessities, and to them that were with me. I have shown you that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, that he said, "It is more blessed to give than to receive." I have labored in your service freely with the gift that has been bestowed on me; and now having devoted my best powers and much of my time to the Church, I must now depart from this life, and give account to my Father, who is merciful to me!—What I have spoken to you, I acknowledge to be truth according to the holy Scriptures; but that I have not confirmed by my own testimony by so holy a manner of life, as I intended, and wish to have done,—this humbles me before my God.

I Beloved in the Lord! I shall part from you with the earnest desire and prayer, that the Lord may bestow on you great blessing, that you may grow in grace, and in the knowledge above all things it is my wish, and I entreat you, that you strive to maintain love, peace, and unity among yourselves. Love is the badge of the disciples of Jesus, as his himself says, "By this shall all men know that ye are my disciples, if ye have love one to another." If you have not love one to another, you are not the disciples of Jesus; but you must follow after peace and holiness, without which no man shall see the Lord. Earnestly entreat

you to maintain love and unity, and you shall be strong and stand firm. Let love run through all your dealings with each other. Be not credulous. If you hear evil reports of your brethren or sisters, or anything which may injure their honor or reputation, believe, hope, and wish the best concerning them, rather than the worst: this is the disposition of love. Ever be mindful of the words of Peter, "Charity shall cover the multitude of sins." Bear with each other in patience and forgiveness one another, even as God has forgiven you in Christ. If you would prosper, you must have love one to another, and especially should there be love between the Church and its ministers, otherwise you cannot increase in godliness and holiness of life; and without love, you cannot be built up by the teaching of your ministers. "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works' sake. And be at peace among yourselves." "Let the elders that rule well, be counted worthy of double honor, especially they who labor in the word and doctrine." But ministers should not seek honor; but they should do their work out of love to the Church, and to their Lord and Master Jesus, who out of love to our race has given his life for our service. They should do their work without designing to obtain honor or gain thereby; not "as being lords over God's heritage, but being examples to the flock." "For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith, which is in Christ Jesus." The work of the ministry is indeed a difficult one; but there are also promises of great and rich rewards given to those who have been faithful, and have honestly discharged their office and conscientiously fulfilled their duties. "They that be wise," says the prophet Daniel, "shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." But they are exposed to many dangers; for this is an evil world, in which we are exposed to many temptations and all kinds of danger. It is therefore very highly necessary to watch and to pray, because we may so easily be led into temptation, and be "defiled" and be "allured into error, if we do not strive to walk carefully and prudently. The churches should therefore pray diligently for their ministers, that the Lord may give them grace, and clothe them with power from on high, and bestow on them the needful gifts, that they may be instruments in winning souls to their Lord. It is my ardent longing wish and prayer, that the Lord may so direct, that we who have acknowledged each other as brethren and sisters here in the Church militant, may also be acknowledged and received as brethren and sisters in the Church triumphant in heaven above, where we shall enjoy eternal happiness and bliss, and receive "an inheritance incorruptible, and undefiled, and that fadeth not away"; a possession which "neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

God grant that we may have and speedily receive the same inheritance as we as true children of God may eventually be made partakers of the rich blessings of the House of God in the heavenly mansions; and this confidence may have, if we have become the children of God through faith in Jesus Christ; and if children, then heirs; heirs of God and joint-heirs with Christ." There we shall be free from all pain, suffering and distress, and believers expect to meet each other again in the heavenly mansions. This may be the desire and longing of believers, who shall have responded to the Spirit, we shall there reap without ceasing;

though we sow with tears we shall reap with joy; as we read in the 126th Psalm: "He that sows in tears and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." From your loving and devoted brother and minister  
JOHN GEIL.  
New Britain, Bucks Co., Pa.  
Nov. 30, 1852.

the knee before him, and acknowledge that he is King and Lord of all, as it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. Rom. 14: 11, and Phil. 2: 10. J. F. F.

JOHN GEIL.  
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For the "Herald of Truth."  
Christ a King.  
No. 1.  
Christ is a King. The prophet Isaiah says, "And as a child is born, unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth ever forever. Behold a king shall reign in righteousness, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Luc. 1: 30-33.

When the wise men came from a far country to Jerusalem, they said, "Where is he that is born King of the Jews? for we have seen his star in the east and are come to worship him," and the prophet Zechariah breaks forth on the following joyful exclamation, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" (Zech. 9: 9). Which prophecy was literally fulfilled as we read in the nineteenth chapter of the Gospel of Luke, where they went before him and spread their clothes in the way, and rejoiced and praised God with a loud voice for all the mighty works which they had seen, saying, "Blessed be that cometh in the name of the Lord; peace in heaven, and glory in the highest!"

The dying thief upon the cross acknowledged him as a king when he said, "Lord remember me when thou comest into thy kingdom." To Pilate he himself answered when asked, if he was a king, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Jn. 18: 37. And the Jews themselves, his bitterest enemies who crucified him because he said he was a king and made himself equal with God, in their last acts of enmity and persecution towards him, were compelled to acknowledge that he was Jesus of Nazareth the King of the Jews, by the superscription which Pilate put over the cross. Behold thus shall all his enemies throughout all the ends of the earth be compelled to bow

to their own husbands: even as Sarah obeyed Abraham, calling him Lord; whose daughters ye are, as long as ye do well, and are not afraid with any amazement." 1 Peter 3: 5-6.

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By three several names this apostle is mentioned in the evangelical history, namely, Jude or Judas, Thaddeus, and Lebbeh. He was brother to James the Less, afterwards bishop of Jerusalem, being the son of Joseph, the reputed father of Christ by a former wife. It is not known when or by what means he became a disciple of our blessed Savior, nothing being said of him till we find him in the catalogue of the twelve Apostles; nor afterwards, till Christ's last supper, when, discourses with them about his departure, and comforting them with a promise, that he would return to them again, meaning after his resurrection, "For I shall see you soon, and shall be with you, until I shall have received the kingdom of God, to order it, and to establish it with judgment and with justice from henceforth ever forever. Behold a king shall reign in righteousness, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Luc. 1: 30-33.

Paulinus tells us, that the province which fell to the share of Jude was Lybia, but he does not tell us whether it was the Cyrenean Lybia, which is now called Libya, or the southern parts of Africa. But, however that be, in his first setting out to preach the Gospel, he traveled up and down Judaea and Galilee; then, through Samaria into Illyria, and to the cities of Arabia, and the neighboring countries, and afterwards to Syria and Mesopotamia. Nicephorus adds, that he came at last to Adessa, where Abagarus governed, and the honorable burial there. The writers of the Latin church are unanimous in declaring that he traveled into Persia, where, after great success in his apostolical ministry for many years, he was at last, for his open reproof of the superstitions and customs of the Jews, cruelly put to death. Jude of the only one epistle, which is placed the last of those styled catholic in the sacred canon. It had no particular inscription, as the other six have, but is thought to be written by him in several dispersions, as Peter's epistles were. In it he tells them that he at first intended to write to them in general of the common salvation, and to establish and confirm them in it; but when he saw that the doctrine of Christ attacked on every side by heretics, he conceived it more necessary to spend his time in exhorting them to fight manfully in defense of the faith once delivered to the saints, and oppose the false teachers who labored so indelibly to corrupt it.—Huetford.

From the "Gospel Vindicated."  
The Christian Character an Ornament.  
"Whoso adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner, in the old time, the holy women adorned themselves, as do ye adorn yourselves, being in subjection un-

to their own husbands: even as Sarah obeyed Abraham, calling him Lord; whose daughters ye are, as long as ye do well, and are not afraid with any amazement." 1 Peter 3: 5-6.

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By common consent, it is considered to be the duty of the elders to preside at the Lord's table; but there is no law in the kingdom of Christ, confining this service exclusively to the elders. They may call on any brother thus officiate: or, in the absence of the elders, the brethren may call on one of their number, who is competent to perform this service, without any violation of the divine code. Ordination does not qualify a brother to perform any service in the church; it is only a public recognition of his appointment to the bishop's office and a formal installation into the same. Thus ordained, it becomes his duty to take upon him now, as it does on no other member. The purity, peace, and prosperity of the congregation depends on him now, as it does on no other member. He is bound by his office to feed the flock, to seek after the wandering, and if possible, to restore them to the fold. ELIAS YONER, Bloomington, McLean Co., Ill.

To the Young. For the "Herald of Truth." Sinful Pleasures.

Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things thou wilt bring them into judgment. Eccl. 11: 9. Dear young man, permit me, as one who loves you, and feels an interest in your future welfare, to speak a few friendly words to you. It is the love for your never-dying souls, that has prompted me to write; as I wish unto you all the same happiness that I wish unto myself; namely, a home in Heaven.

Perhaps many of you who read this have often thought that, at some future day, you would give your heart to God and serve him the remainder of your life; and, no doubt, the Holy Spirit has often convinced you of your ways are not pleasing in the sight of God; and then perhaps such thoughts as these would come into your mind: "If I unite with the church, my young associates will forsake me and will sneer and point the finger of scorn at me; and I will also have to forsake the fashions of the world and my fine clothing, &c." With these and a thousand other thoughts in your mind you will say: "Go thy way for this time; when I have a convenient season I will call for thee." Acts, 24: 25.

But, dear young reader, hear what the wise man Solomon says about youthful pleasures: "Rejoice, O young man in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment."

God permits you to choose your own way: He permits you to enjoy the pleasures of sin, and to engage in whatsoever you think will afford you the greatest pleasure in this life; "but know thou" that for everything you do contrary to his law and his commandments, God will bring thee into judgment. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

You may perhaps think thus of yourself: "I will first get me a home here in this world, get it well improved, and have every thing so arranged that I will have but little to see or to trouble my mind, when I will unite with the church and serve the Lord."

"But know thou" that for this God will bring thee into judgment; for he says, "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." Matt. 6: 33.

You may perhaps also think, "I am yet young and healthy and have yet a long time to live; I will wait till I get older, before I join the church, I want to enjoy the pleasures of this world in my young days." "But know thou that for this also God will bring thee into judgment;" for he says, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

If even you were sure of living four score or a hundred years, who is it that prolongs your days? In whom do you live and move and have your being? In short, to whom do you owe your service? To him who created you and keeps you alive, and from whom you have received all the blessing you enjoy, or ever enjoyed? or to him who is doing all in his power to lead you into everlasting destruction, and is daily walking about as a roaring lion, seeking whom he may devour? And now dear young friends, what think you? Will you come out from the world, and with Mary choose that good part which will never be taken away from you? Will you serve Him who so loved us all, that he gave his only begotten Son to suffer and die, that we through him might live? "Choose ye this day whom ye will serve?" but remember that you cannot serve God and man; you must forsake the world, with all its enjoyments; yes, you must forsake your own carnal nature, and follow the teachings of our Savior Jesus Christ. You must have the same spirit that Christ had; for "if any man love not the spirit of Christ, he is none of his." Rom. 8: 9.

Perhaps you may think, if you come out on the Lord's side and unite with the people of God, your pleasures on earth will all be over. Oh, what an error! Satan himself makes you believe this; there is no sound reason for so believing; for there is no real pleasure in any thing short of the religion of Jesus and the service of the living God. All the pleasures of the world consist in such things as are an abomination in the sight of God; and any one who can enjoy them without being checked by his conscience must be a perfect reprobate, wholly given to sin and folly, or have his conscience seared with a hot iron. 1 Tim. 4: 2.

Dear young friends, there will be but one thing that you will regret, if you come out on the Lord's side, which is this: That you neglected it so long. And now, dear young man or young woman, I will leave the subject to your consideration. Compare what I have written with the word of God; and if it corresponds with the same, receive it as such, ever remembering that for "if any man love not the spirit of Christ, he is none of his." Rom. 8: 9. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. Eccl. 12: 14.

Now dear young friends, farewell. That the Lord may convince you that your ways are not good, and show you your awful danger, that you may flee from the wrath to come, is the wish and prayer of your BROTHER HENRY.

My Mistake. For the "Herald of Truth." When I was a boy and had gone to school and learned to read, I delighted to read stories and books that my kindred had bought me. Like most boys and girls, I was too full of the love of pleasure and excitement, hence I longed for something "interesting," and "stirring" to read, and so it came to pass that the best and purest, and most interesting of all books, for several years, seemed to me to be a dull book, and it made me feel uneasy and troubled, when I chanced to look into it. It makes me feel sad to confess this, and I wish that my copy of the Herald of Truth may make so sad and so great a mistake. I felt that I ought to read the Bible, that it was wrong to place it away in a corner and neglect it; and I remember that I once read in the Testaments beginning to end in a short time, being encouraged to do so by my mother, but I read without much interest or feeling, and without thinking much of what I was reading, and so my reading did me but little good.

One heart is inclined to evil, until God gives us a new heart, and Satan who is an enemy of everything good, tries to give us bad thoughts, and to make us believe lies, and go astray. My wicked heart and Satan tempted me, and troubled me. For several years I had my heart set on the pleasures that I never mentioned to any one, but I asked God to help me, and to give me a new heart, and to wash me from my sins and make me pure in his sight. God is a refuge in time of trouble, a change came to my heart, and I began to love the Bible because of its sweet promises. I suppose every young person who begins to serve God will have some such struggles. His unregenerated heart will be blind and hard, and inclined to the short-lived pleasures of the world, and the devil will try his best to put bad thoughts into his heart, to make him believe lies—for he is the father of lies—and by every possible means to lead him astray; but let such temptations once be resisted and strictly for unless He helps, the devil will surely win the victory, and at last drag them down to hell. "God is our refuge and strength, a very present help in trouble." (Psalm 46: 1).

"Do I love the Bible? I've said, my friend, help me up." (Psalm 140: 1).

Now, dear young friend, who are now just reading these words, suppose you lay down the Herald of Truth, and searching the inmost secrets of your heart, ask yourself this question: Do I love the Bible? I've said that you like to read it, to think of its beautiful, truthful, pure, wise, good, and encouraging precepts, parables, illustrations, and promises; and if you are trying to conform yourself to its teachings, then, I think, you may safely answer, "Yes, I do love the Bible!" We may learn to love the Bible more and more, as we grow older. The psalmist says: "How sweet are thy words unto my taste; I quicker than honey they are unto my mouth." (Psalm 119: 103). The more we read the Bible, the more we shall like it; and the more we neglect it, the less shall we feel inclined, not only to read it, but also, to turn in with its precious offers of mercy and peace to our sin-sick and weary souls. I do not believe that it is wrong to read other good books than the Bible, for there are many books from which we can learn much, that will inform our minds, strengthen our principles, help us to understand more fully passages in the Bible, that might otherwise seem obscure, make us more charitable toward others, and enlarge our views, but still the Bible is the only perfect book in the world; it will never lead astray.

Just think, what would be our condition in the world, if God had not given us the Bible? We would all be as ignorant and as unhappy as the heathens are! To-day, I am your friend, you and I, if living, would be like the heathens. They know nothing of God, yet the teachings of the natural understanding reason lead them to think there is a God, and thousands of years they have been searching for him. Some of them worship the sun and the moon; others worship elephants and other animals; and others make images of wood, stone, &c., and seek for help from them. I have lived in the East, in a country in which Hindoostan, mothers through the children alive into the river Ganges, but the heathen world is so full of crimes, of ignorance and of unhappiness, that it sickens one to think of it, and read about the heathen nations. What makes the difference between them and us? I think it is this: We have the Bible, and hence they know not the only true God; they know nothing of heaven and a Savior's love; but worship helpless dumb idols and live in all manner of sin, pollution, and misery. Dear little child, if God had not revealed his will and given us the Bible, you and I would be no better than the poor ignorant heathens? I do not think we would know how to do better? Without the Bible we would not know God, we would not have the joy of heaven, and our love, and God's promise, and our minds would be full of darkness, and fears, and doubts, and even if we bend our knees in worship before a creature, or before the sun, or any other such heathen objects, they could not help us out of our gloom! O friends, too, would be unkind, cruel, and murderous, and so we might war and fight, and kill each other like tigers, for this often happens among the people in heathen lands. Since the Bible makes our friends kind and good to us, and tells us of the only true God of the Savior's love for us, of the joy of heaven, and warns us to escape from everlasting sorrow, how ought we to love its holy words, which are so precious than gold! Whatever other books have to say about God and heaven, they had to get it in some way from the Bible, therefore, it is the Book of books. Let us love more than anything else, the Bible, a Friend of the Young.

Danger of backsliding. Our gracious Redeemer appears to have marked out for us, within his varied and extended fold, a little space for our own station, and in respect to abundant opportunity to promote the glory of God in the highest, and in the earth peace and good will to men. But no sooner do we transgress his limits by which we are encircled, for we seek our own station, and neglect the performance of those particular duties in the church which are committed to our charge, than we lose our religious strength and are in great danger of falling back into the spirit of a world forsaken city, and this day of our redemption effect is produced, as it is among the plundering Bedouins, and among the surrounding villages, as it is among the sinners, hungry dogs, and to be trodden under the feet of men." Matt. 5: 13.

Let us then, be circumspect, stand bold in the observance of our peculiar religious testimonies. Believe, as I trust we do, that they are given us in charge, by him who has all power in heaven and in earth, to preserve us from the snares of the enemy, and may be enabled, in an awful day to come, to give a good account of our stewardship. We know that in exact proportion with the measure of our bestowable mercies, is the weight, in extent, the awfulness of our responsibility.—Joseph J. Greeny.

The City of Jerusalem. The present, like the ancient Jerusalem, is surrounded by a wall, which was built in the 16th century. It is now forty feet high, and has several strong square towers at regular intervals, after the style of the old wall. The modern wall is very thick and massive, and has a strong breast-work along the outer edge on the top, which is a path to walk around the wall. The breast-work is perforated with holes, through which to direct the cannon fire at the enemy in time of war. Formerly, watchmen were placed on the wall, to watch and herald the approach of an enemy, which Turkish soldiers applied to the Church and her watchmen. "I have set watchmen on thy walls, O Jerusalem, which shall never hold their peace day or night; ye that make mention of the Lord, keep not silence." Ps. 134: 6. Thus Zion,—do you suppose, you and I would be any better than the poor ignorant heathens? I do not think we would know how to do better? Without the Bible we would not know God, we would not have the joy of heaven, and our love, and God's promise, and our minds would be full of darkness, and fears, and doubts, and even if we bend our knees in worship before a creature, or before the sun, or any other such heathen objects, they could not help us out of our gloom! O friends, too, would be unkind, cruel, and murderous, and so we might war and fight, and kill each other like tigers, for this often happens among the people in heathen lands. Since the Bible makes our friends kind and good to us, and tells us of the only true God of the Savior's love for us, of the joy of heaven, and warns us to escape from everlasting sorrow, how ought we to love its holy words, which are so precious than gold! Whatever other books have to say about God and heaven, they had to get it in some way from the Bible, therefore, it is the Book of books. Let us love more than anything else, the Bible, a Friend of the Young.

What Progress. "For the Herald of Truth." Am I any nearer Heaven than I was a year ago? Are my footsteps on life's journey, although weary, weak and slow, Leading me the way I ought to go? Every time that over earth the twilight creeps, cold and gray, Wrapping in its sombre mantle the departing form of day, I should have made advancement in my way.

But my footsteps, weak and trembling, sometimes take me from the right; And I find that I have wandered into darkness, out of light, When there falleth down the curtain of the night.

But the by-paths do not please me, and I go back to the road, That I know alone can lead me to the city of my God.

Where I hope at last to lay aside my load.

Help me, then, O best Redeemer, to keep in the narrow way; Strengthen me to keep right onward, hour by hour, and day by day, Till, at last in Heaven, my weary steps I stay.

West Berkshire, Va. MATTIE.

Growth in Grace. Growth in grace may be accompanied with fervency; but the primary test that you are growing in grace is not that you are in a fervent state of mind, but that you are growing in the direction of universal Christian love, and that it pervades both your disposition within and the whole of your life without.—Becher.

EXAMPLE is a living lesson. The life speaks. Every action has a tongue. Words are but articulate breath. Deeds are the fac-similes of the soul; they proclaim what is within. The child notices the life. It should be in harmony with goodness. Keen is the vision of youth; every mark is transparent. If a word is thrown into one balance, a deed is thrown into the other. Nothing is more important than that parents should be consistent. A sinners word is never lost; but advice, counter to example, is always suspected. Both cannot be true; one is false.

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"Could ye wait with me one hour?" Matt. 27: 40. The case is reversed now. He who so touchingly asked for human sympathy in an hour of anguish, sits now enthroned in heaven; and we are still struggling, as he was then, with the great tempter; still weighed down by sin; still exiled in a world of rebellion and evil, and pain and death.

For our God He fore all the sorrow and suffering which then pressed upon him so heavily, and made him yearn for human sympathy—sympathy which he did not receive.

But now that it is night with us, and we are called to watch and tend the fires of truth and love in the darkness of this world, there is One who himself offers to watch with us; One whose presence can turn the night into morning, giving a blessed foretaste of the eternal day—"the morning that shall dawn without clouds;" while He constantly whispers, "The time is short;" "The night is far spent, the day is at hand;" and He is himself "the bright and the morning star." And as the night of our earthly sojourn draws to its close, He will as such reveal Himself to each of us, standing close by us, showing himself through the lattice, and saying, "Arise up, my love, my fair one, and come away." For lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the rill is heard in our land; the fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away."

And this gracious Being is He who, on that night of anguish, said to the sleeping disciples, "Could ye not watch with me one hour?" This question He now puts to us. What shall we answer Him? "Ye, Lord, we fain would watch with Thee, till the day dawns, and we see Thee; we would watch with our loins girded, and our lamps burning, and our hearts steadfast through hope, and rooted in love. Grant only that we may ever believe and know and feel that Thou dost watch with us, and keep our hearts from lamps burning, fed with the oil of Thy grace; and keep our hearts in the love of God, and patient waiting for Thee! Make us faithful servants, using every talent entrusted to us for Thy service; so that in the day of Thine appearing, we may be found watching, waiting, longing, and ready, and so be received forever into the joy of our Lord!"—Bour.

Death of an aged Minister. From the Bucks County Intelligencer we learn that the aged brother and minister Christian Gross of Plumstead township, Bucks Co., Pa., died on the 22nd of July, at the advanced age of 88 years. It further says, "his preaching at Deep Run meeting house for fifty years. During the last few years, health he has been unable to perform the duties of his office as regularly as formerly, and for the two or three years immediately preceding his death, he has not preached at all. He was much esteemed in the community where he lived."

Time and Eternity. Time is always moving onward, With a slow, but steady pace; Naught eludes it,—naught can stay it, Till it shall have run its race. Then Eternity forever, Shall sweep the vacant chair, Hold her away unimpeded, To compute its length—who dare?

Christian—sinner—pause, remember You have both a life to live, Time is fleeting and uncertain, All your thoughts to Heaven give.

There is "naught, nor rust, nor corrupt," And "no thine heed thee" and steal," There your treasures will be brightest, Under everlasting seal.

He that hath tasted the bitterness of sin will fear to commit it; and he that hath felt the sweetness of mercy will fear to offend it.—Charnock.

Devoted to the interests of the Denomination of Christians known as "The Mennonites."

EXTRA TO No. 21.

The Herald of Truth.

A MONTHLY RELIGIOUS PAPER.

PUBLISHED IN ENGLISH AND GERMAN. At One Dollar a year in either language.

PAYABLE IN ADVANCE.

JOHN F. PUNK,

NO. 42 SOUTH MORGAN ST., CHICAGO, ILLINOIS.

Christ the True Foundation, and God's Building.

"Other foundation can no man lay (than that is laid, which is Jesus Christ). Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it is revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire."

It is evident that in this text the church of God is emphatically set forth under the figure of a building constructed of various kinds of materials. The figure under which the Corinthian church is represented in this text may be applied also to all Christian churches in general; namely, that it is earthly, sensual, devilish.

It is further said, "For while one saith, I am of Paul; and another, I am of Apollus; are ye not carnal?" Here the apostle again returns to the part of the subject treated in the first chapter, from which he proceeds to the words of our text. "Who then is Paul, and who is Apollus," he says, (that ye will be called by their names) "but ministers (ministers and servants, not lords and gods) by whom ye believed, even as the Lord gave to every man."

"We," he means to say, "are only instruments in the hands of God, whom he has used as seemed good to him, by whom ye believed, even as the Lord gave to every man; and it is he who has given us to us to communicate to you the word preached, and to you also to receive it in faith."

things that are: that no flesh should glory in his presence." He therefore says to them further, "I, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power; that your faith should not stand in the wisdom of men, but in the power of God." The apostle intends, herewith to teach the Corinthians what he finally expresses in these words: "If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise."

Paul seems to have been the first apostle that came to Corinth, and he laid the foundation, and another (it may be Apollus, or Cephas, or whatever other teacher there may be that is sent of God) buildeth thereon. Let every man take heed how he buildeth thereupon. It should be watchful and not negligent, careful and not indifferent in his heavenly Master's work, lest, through his negligence, he perhaps uses improper materials in building the house of God. But that no one might think the apostle had ascribed too much to himself, as though he were the original founder of this great building, he proceeds further, saying, "For other foundation can no man lay than that is laid, which is Jesus Christ."

I have extended these introductory remarks thus far, in order to get at the root of the text, and will now proceed to discuss the same. The subject of our text being represented under the figure of a building, the following chief points are to be specially taken into consideration:— 1. The Foundation. 2. The laborers and their character. 3. The materials used by the laborers in its structure. 4. How every man's work shall be made manifest and the day shall declare it by fire. 5. What this fire is of which the apostle speaks. 6. The reward and the loss of the laborers. 7. How he whose work is burned, shall be saved.

The apostle, however, says nothing further of husbandry, but continues his discourse of "God's building," and of this he is speaking in our text.

Now, as Paul compares the Corinthian church to a building, saying, "Ye are God's building," so all Christian churches on earth, taken in a body, are compared to a building; for likewise as a single saint is compared to or called a temple of God, so also many, united in a body, are compared to a temple. The church of God is often called a house, and sometimes a temple, as may be seen from the following passages:—"But if I tarry long, that thou mayest know how that I ought not to have thyself in the house of God, which is the church of the living God." (1 Tim. 3: 15). "Christ as a Son over his own house: whose house are we." And an high priest over the house of God. (Heb. 3: 6, and 10: 21). "For the time is come that judgment must begin at the house of God." "Ye also, as lively stones, are built up a spiritual house." (1 Pet. 4: 17, and 2: 5). "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God, which ye see, is made of stone, wood, gold, silver, and precious things; but ye are the living temple." (1 Cor. 3: 16, 17).

In whom (i. e. Christ) all the building is firmly framed together, growth unto an holy temple in the Lord." (Eph. 2: 21). We know that a building without a foundation can not stand; and when we design to erect a costly building we are in the first place very careful to lay a good and durable foundation, on which the building may firmly stand. In like manner has also the eternal Master-builder (Heb. 11: 10), who built all things by the Spirit of God, laid an immovable foundation, on which he has built his house, temple or church, "And the gates of hell shall not prevail against it."

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must be accepted only in the Beloved. Christ has made our cause his own, and has sealed a covenant of life with his own precious blood.

Oh what a glorious thought is this, that we, so utterly unable and unfit to stand before him, are invited to the palace of the King and are hidden to sit down at his royal table. Not as the visitors of an hour, though that would be an amazing endowment, but in mansions prepared for us there forever. Who would stay away from such a feast? Who would he elated forever among the enemies of the Prince of Peace? J. E. L.

Oh! the unspeakable privilege to have him for our Father who is the Father of our God and the God of all comfort. Do not think he can shut out a blessing sent that comes to him, and refuse to take, and to bind up, and heal a broken heart that offers itself to him, puts itself into his hand, and one of us, and doth he give it to us, and it is not infinitely more in himself? All that is in angels and men is but an insensible drop to that ocean.—Leighton.

DIED.

Suddenly on the 12th of July, in Warwick Township, Lancaster Co., Pa., Elizabeth, wife of John H. Hess, aged 34 years, 1 month and 17 days. Her maiden name was Brubaker. She was a virtuous sister in the church. Though a prostrator, deathly, ended all her sufferings, she continued apparently steadfast in prayer to the last. She left a husband and four children to mourn her early departure. She was buried on the 15th. Affecting addresses were delivered by the brethren John H. Hess, Christian Brubaker, and John Landis, from these words: "Shall thine house in order; for thou shalt die, and not live." 2 Kings 20: 1.

"Else we had still refused to come And perished in our sin."

On the 24th of July, in Tazewell Co., Ill., of bilious fever, Elizabeth, wife of Martin M. Kress, aged 26 years, 6 months and 24 days. She was sick but eight days, and had been married only since spring. But what God has done is well done, and righteous is his will. Funeral address was delivered by Pro. Eisey in English, and by Pro. Just Bally in German.

On the 1st of August, in Allen Co., O., Mary, wife of Ulrich Boesiger, aged 65 years, 2 months and 27 days. She was buried on the 3d. Funeral address was delivered by the writer from Ps. 107: 15, 16. Her disease was jaundice with which she suffered about a year. JOHN TUCKER.

On the 17th of July, near Lancaster, Pa., Bro. Daniel Brubaker, aged 73 years, 9 months and 29 days. He was buried on the 19th, at Reading Road Meeting House. Funeral sermons were preached by Bro. Jacob N. Brubaker, John Kissner, and Christian Herl. Text: Heb. 3: 1, 2.

On the 18th of July, near Enterprise, Lancaster Co., Pa., very suddenly, Landis (who died thirty years ago), aged 62 years, 11 months, and 3 days. One of her sons who was very sick and wished to see his dear mother, sent for her; and while she was getting ready to go to see her sick son, she was overcome and died in a few hours. Another local call into us all. Here we can see the necessity of observing the

words of our Savior: "Watch therefore; for ye know not what hour your Lord doth come. . . Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh. . . Blessed is that servant whom his Lord, when he cometh, shall find so doing." She was buried at Mellinger's Meeting House on the 21st, at which occasion many a funeral sermon was preached in German by Bro. David Witmer, and in English by Bro. Amos Herl. Text: St. John 14: 10, "Because I live, ye shall live also." G. B.

Near Gap Station, Lancaster Co., Pa., Leah Lantz, aged 23 years, 2 months and 7 days. On the day of her death she called her parents, brothers and sisters around her, and, taking leave of them, said, "Do not mourn on account of my departure; for I am going to Heaven." She then prayed fervently and sang the first three verses of the hymn beginning, "Wo ist Jesus, mein Verlangen."

The deceased was unmarried and a member of the Omish Mennonite Church. S. Z.

On the 28th of July, in Adams Co., Pa., Howard, son of Conrad Spaengler, aged 10 years, 9 months and 15 days. Funeral was preached by Bro. Benjamin Hershrey.

On the 17th of July, in Johnstown, Cambria Co., Pa., of Consumption, Rachel Kaufmann, Widow, in the 50th year of her age. She bore her sickness patiently to the last. In the last hours of her life, she admonished her children to continue faithful to their Redeemer. Her last words were, "I am going home. My Jesus has redeemed me." She was for many years a faithful member of the Mennonite Church. She was buried on the 19th at Weber's Church, where a funeral sermon was preached by the writer and Bro. Jacob Blanch from Heb. 4: 8—12.

On the 20th of July, in Point Township, Somerset Co., Pa., of consumption, Bro. John Berkey, aged 76 years. His remains were consigned to rest on the 21st, when a funeral sermon was preached by Bro. Jacob Blanch.

On the 21st of July, in Richland Township, Cambria Co., Pa., wife of Solomon Heisel, aged 43 years, 3 months and 11 days. She left 9 children and a husband, who is blind, to mourn their loss. On the 23d, her body was committed to the earth, and a funeral discourse delivered by Bro. Jacob Blanch. SAMUEL BLOUGH.

LETTERS RECEIVED.

Isaac B. Kaufman, \$1.00; Gabriel Bear, \$1.50; Prof. Joseph Stueck; B. E. Rupp; 10 cents; Leroy Bantz, 20 cents; John B. Kern, \$2.50; Daniel F. Brubaker, \$1.00; Christian Herl, 50 cents; Jacob A. Beiler, \$1.50; J. F. Herl, \$3.50; Pro. John A. Schaeffer, \$1.00; Jacob Kratz, \$1.00; Pro. Daniel Brubaker, \$1.00; Samuel Zimmerman, \$1.00; Mrs. E. K. Storer, \$1.00; George M. Foust, \$2.00; Ralph D. Metzler, 20 cents; Susanna Martin, 10 cents; Pro. J. M. Christopher, 10 cents; B. D. Brannaman, \$1.00; Jacob Bantz, \$1.00; George Pank, \$1.00; Bally; Josiah Kohl, \$1.50; Solomon Hertzler, \$5.50; F. G. Muser, \$1.00; Jacob Kandy, 10 cents; Martin Gies, \$1.00; Isaac Schaeffer, \$1.00; John C. Miller, 50 cents; Martha Long, \$1.00; Joseph Yoder, \$1.00; Jacob Hildebrand, \$1.00; Henry Walker, \$1.00; Leah Gies, \$1.20; Agnes Hartman, \$1.00; Shem Zoek, \$1.00; Gies, \$1.00; Jos. Schenk, \$2.00; Pro. John Brannaman, \$1.00; David Metzler, \$1.00; David A. Yoder, 20 cents; F. Swartzendruber, \$1.00; Jacob K. Nisley, \$1.50; Christian Rupp, \$1.00; Henry E.

SUBSCRIPTION-LIST.

Table with 2 columns: Name and Amount. Includes: Bro. Chas. Stidwell, Silver Spring, Pa., \$3.00; Isaac B. Kaufman, Mauthon, " \$3.00; Barbara Brubaker, Lancaster, " \$2.00; John B. Kern, Lancaster, " \$2.00; Christian Frank, Litz, " \$2.00; Christ. Herl, Heidenbach's Store, " \$2.00; Pro. John Newman, Middleberry, Ind. \$2.00; John H. Hess, " " \$2.00; John Meyer Sr., Goshen, " \$2.00; Christ. P. Nubmann, Milford, " \$2.00; Moore Anspanger, Trenton, Pa. \$2.00; Sam. Zimmerman, Sifersmatschen, Pa. \$2.00; Mar. " " " " \$2.00; Emma " " " " \$2.00; Samuel Raab, Lancaster, " \$2.00; Martin Herl, Enterprise, " \$2.00; Samuel Hershrey, Lancaster, " \$2.00; Sam. Myer, Plumsteadville, " \$2.00; Geo. Zimmerman, " " \$2.00; C. Hertzler, Altoa, " \$2.00; Mrs. E. K. Storer, Salinas, " \$2.00; George M. Foust, Scotland, " \$2.00; Philip Parret, " " \$2.00; F. O. Muser, Brownsville, " \$2.00; Josiah Kohl, Cranberry, Ohio \$2.00; Fred Swartzendruber, Lancaster, " \$2.00; David King, " " \$2.00; John Brantner, " " \$2.00; Samuel Raab, Lehigh River, " \$2.00; John Deweller, New Galena, Pa. " \$2.00; Martha Long, Chambersburg, " \$2.00; Chas. Heilmann, Whitehallville, " \$2.00; Geo. Zimmerman, " " \$2.00; Christ. Forster, Griddley, " \$2.00; John Switzer, Wakarusa, Ind. \$2.00; Bro. G. Bantz, Goshen, " \$2.00; Fred Swartzendruber, Iowa City, Io. \$2.00; Christ. Rupp, Hudson, Ill. " \$2.00; Susanna Boyer, Ohio, " \$2.00; Daniel Metzler, " " \$2.00; " Astoria, " " \$2.00; Ellen Gish, Spring Garden, Pa. \$2.00; John G. Gish, Elizabethtown, " \$2.00; Christ. Herl, " " \$2.00; Samuel B. Kern, Lincola, " \$2.00; Samuel Kaufman, Milford, " \$2.00; Geo. Zimmerman, " " \$2.00; Peter Wideman, Middlebury, C. W. \$2.00; John L. Gehman, Claytown, Pa. \$2.00; Jas. K. Martin, Spring Forge, " \$2.00; Daniel Herl, South West, " \$2.00; Ch. Swartzendruber, Grantville, Pa. \$2.00; Mrs. Jos. Kuhnshahn, Enterprise, Pa. \$2.00; Moore K. Rupp, Mauthon, " \$2.00; John C. Lehman, Mt. Eaton, O. " \$2.00; Richard Capper, Haw Twp., Ind. \$2.00; Daniel Herl, " " \$2.00; Martin Brannaman, Eldo, O. " \$2.00; Isaac J. Rupp, Sifersmatschen, " \$2.00; John L. Gabel, Boyertown, " \$2.00; P. Jonas Trayer, Bloomington, Ill. " \$2.00.

Book Notices.

The English Mennonite Hymn Book for sale by JONS BARR'S BOOKS, Lancaster, Pa. Price, post paid 75 cents per copy, or \$5.00 per dozen.

Der Christliche Saenger, a collection of the best German Hymns, 480 pages, metal, bound in cloth, for sale by SAKKA'S (Cassat, Meyer's Store, Bucks Co., Pa.) Price, post paid, 50 cents per copy, or \$4.50 per dozen.

Christianity and War, by a Minister of the Old Men. Church, in pamphlet form, in the English and German Languages, and also in the office. Price per post paid 10 cents.

Dynond on War, An inquiry into the accordance of War with the Principles of Christianity, by James Dynond, in pamphlet form. For sale at this office. Price post paid 40 cents.

Should Christians Fight? A pamphlet on War by L. C. Welcome. For sale at this office. Price 10 cents.







God's Book.

If our Holy Bible were not a divine book, how could it have so completely adapted to every circumstance and situation in life? Not one human being of all the millions on this earth, but can find in that book some parallel case to his, provided he search it as he ought. The character of every one seems pictured as in a glass. "The world, as written there, is the same world in which we mingle now. Could angel but divinity provide consolation for every species of trouble, counsel for every difficulty, and a promise for every believer? Laying aside our worldly thoughts, occupations, and conversation for a while, to read its pages, its purity and holiness speak to the heart of the one living Jehovah, and of that world of which the Lamb slain is the glory and the light. Turn aside daily and study this best of all books, and its influence on thy heart will tell thee of its divine Author.

I never knew a dissolute boy or girl who became either good or great, I never knew a son or daughter to turn aside the advice of their parents, and "do as they pleased," but they found the end of their doings trouble and sorrow. God attored the fifth commandment with the thoughts of the same. And all through the pages of holy writ gleam out the reflections of this command in its various precepts to every child of Adam.

The Lighthouse.

Lighthouses, as you well know, are built on dangerous coasts to guide the mariner in a safe course. Sometimes on dangerous coasts, wicked men kindle false lights to deceive sailors. The captain thinks he sees the lighthouse, and steers accordingly and is lost.

The sailor must take the right course in order to reach the port in safety. Every one must take a right course in order to reach heaven. Who teaches false doctrines that lead men astray, is like the man who kindles false lights on a dangerous shore. He who teaches that the wicked shall go to heaven, and thereby causes men to neglect repentance and faith, will be the cause of the wreck of souls.

Be Teachable.

It was one of the simple prayers of the king of Israel, "Lead me in Thy truth and teach me;" and in so great and wise a king as David felt his need of being led and taught, how foolish it must be in us to suppose that we do not need any help! It is only when we feel how weak and blind we are if left to ourselves, that we shall try to take hold of a strong arm to guide us. The great Teacher who came from God told the proud Pharisees that when they boasted that they could see, they showed most clearly that they were blind. Never let us be ashamed to acknowledge our ignorance, or our obligation to any who will teach and guide us in the right way.

Hope.

Hope is the sweetest friend that ever kept a distressed friend company; it beguiles the tediousness of the way, all the miseries of our pilgrimage. It tells the soul such sweet stories of the succeeding joys, that comforts there are in heaven; what peace, what joy, what triumph, what marriage-song and hallelujahs there are in that country whither she is traveling, that she goes merrily away with her present burden.

Don't Do It.

Don't speak that harsh, unkind word, and thus make sad the heart of another. Speak gently; 'tis better.

Don't make the burden of another heavier, when it is in your power to lighten the same. Keep in good humor; anger is a pure waste of vitality. No man, and no boy, does his best, except when he is cheerful. A light heart makes nimble hands, and keeps the body healthy and the mind free.

Don't let others say that you are selfish, and care only for yourself.

Don't live for your own comfort and enjoyment alone; live for others.

Don't neglect that precious soul committed to your charge; remember it must live forever.

Don't waste the holy Sabbath; its hours are too valuable.

Don't turn away from the Bible; it is the Book by which you will be judged!

Don't speak against Christians; remember, their faults will not save you.

Don't live merely for this world; remember the endless future.—Calendar.

Prayer.

Sometimes there passes over the fields a wind which parches the plants, and then their withered stems will droop toward the earth; but watered by the dew, they regain their freshness and lift up their languishing heads. So there are always burning winds, which pass over the soul, and wither it. Prayer is the dew which refreshes it again.

Dear Saviour, be with me,

By night and day;

In such sweet company

How short the way!

With such a Guide, how could

I go astray?

CHARITY.—Let my lips be sealed with Charity, that they may open only for the good of my neighbor. Let my eyes be veiled with Charity, that they may rest upon good, and that wickedness may be shut from my sight. Let Charity close my ears to all unkind and malicious slander. Let Charity keep my hands busy with profitable work, and my feet turned in the path towards those whom God hath given me power to benefit. May Charity keep my heart from secret sin, from evil imaginings, from the tempting whispers of the evil one. So that shutting every door against uncharitableness, my soul may be made strong in love to the Father and to all men.

THE BLESSING OF SORROW.—We must be smitten with the rod of God; but in the midst of judgment God remembers mercy, and makes the rod to be medicinal, and like the rod of God in the hand of Aaron, to shoot forth buds and leaves and almonds, hopes and mercies, and eternal recompense in the day of restitution.—Jeremy Taylor.

Hymn.

If the awakened heavens lower,  
Wrap thy cloak around thy form;  
Though the tempest rise in power,  
God is mightier than the storm.

Holy strivings nerve and strengthen,  
Long endurance wins the crown  
When the evening shadows lengthen,  
Thou shalt lay thy burden down.

Primary Duties toward God, Illustrated by Scripture Texts.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might.—Deut. 6: 5.

Thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgments, and his commandments, always.—11: 1.

See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply.—30: 15, 16.

My son, give me thine heart.—Pr. 23: 26.

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.—Matt. 22: 37, 38.

Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations.—It shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.—

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.—James 1: 12.

We know that all things work together for good, to them that love God; to them that are the called according to his purpose.—Rom. 8: 28.

DIED.

On the 22d of June 1865, in York Co., C. W., of Consumption, after a lingering illness, Daniel Wideman, son of Henry and Susan Wideman, aged 21 years, 4 months and 14 days. He was buried on the 24th. Funeral discourses were delivered by Bro. A. Rauer in German, and by the writer in English, from Rev. 14: 13, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." During his affliction he was brought to a saving knowledge of the truth to see himself a sinner, and manifested a heart-felt repentance toward God and faith in the Lord Jesus Christ. He felt that his soul was blessed and his heart filled with love. He acknowledged Christ his Redeemer to all that came to visit him. He desired, a few weeks before his death, to manifest his love toward his Savior in obedience to his commands to be baptized and to partake of the emblems of the broken body of Christ by bread and wine, which ordinances were also administered according to his wishes. Feeling resigned to the will of God, he patiently waited till his change came, when he could bid farewell to a world of sorrow and affliction, with a bright prospect of entering the rest that remains for the people of God.

J. L. S.

On the 17th of July, near Blue Ball, Lancaster Co., Pa., Barbara, widow of Henry Gehmann, aged 74 years, 3 mo.

and 20 days. Her maiden name was Legron. She was buried on the 20th. Funeral was preached by the brethren Samuel Weinger and Tobias Wammann from Rev. 16: 15.

On the 3rd of July at the same place Fanny, wife of Abraham M. Brubaker and daughter of the above-mentioned H. and B. Gehmann, aged 39 years, months, and 21 days. She was buried on the 6th at the Waerwerland Churchyard. The brethren John Riser and George Weaver delivered funeral discourses from Acts 17: 30, 31. PHILIP MOSEMAN.

On the 26th of August, in Mann Township, Lancaster Co., Pa., Bro. Henry Hershey, aged 72 years, 1 mo. and 6 days. He was consigned to his last resting place on the 29th, to mingle with the dust from whence he was taken, as was said to Adam: "Dust thou art, and unto dust shalt thou return." Funeral sermon was preached by the brethren Abraham Wimer and Burkholder from the words, "And heard a voice from Heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their work do follow them." Rev. 14: 13. His death should make another deep impression on our hearts and minds. O how frail and insecure we poor mortals are! Let us hearken while salvation is preached unto us, and endeavor to grow in grace more and more as we are rapidly hastening to our end, that we may be in readiness to go in with the Bridegroom, when he comes. JOHN D. HERSHEY.

On the 17th of August, in the neighborhood of Strasburg, Susan, wife of John Kindig, aged 57 years, 7 months and 4 days. She was a sister in the faith, having the goodly hope to see her beloved Saviour in the mansion above, where all tears shall be wiped from her eyes, and where there shall be no more sorrow, nor pain, nor death. Funeral sermon was preached by Bro. Jacob Andrews from Heb. 10: 11, "But ye shall stand before the throne of David Witmer, a discourse was delivered in German by Bro. Benjamin Heer, from Rev. 7: 16, 17, "The shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat." For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." SAMUEL KINDIG.

Book Notices.

The English Memorial Hymn Book for sale by JOHN BASS'S SONS, Lancaster, Pa. Price, post paid 75 cents per copy, or \$5.00 per dozen.

Der Christliche Saenger, a collection of the best German Hymns, 340 pages, small size, bound in cloth. For sale by Messrs. Cassel, Meyer's Store, Bucks Co., Pa. Price, post paid, 50 cents per copy, or \$4.00 per dozen.

Christianity and War, by a Minister of the Old Men, in pamphlet form, in the English and German Languages; for sale at this office. Price per copy, post paid 10 cents.

Diamond on War, An inquiry into the expediency of War, in pamphlet form, in Christianity, by Jonathan Dymond. Price per copy, post paid 40 cents.

Should Christians Fight? A pamphlet on War, by I. G. Mearns. For sale at this office. Price 10 cents.

# The Herald of Truth.

Devoted to the interests of the Denomination of Christians known as "The Mennonites."

Whole No. 22.

CHICAGO, OCTOBER 1865.

Vol. 2.—No. 10.

## The Herald of Truth.

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CHARLES HESS, Printer, 93 Randolph St., Chicago.

For the "Herald of Truth."

### The Miserable Man.

In a former article, we endeavored to present to the readers of the *Herald* a few thoughts in reference to the shortightedness, the unreasonable meanness, and folly of the man, who refuses to obey God in the demands of his most sacred and everlasting gospel, but chooses rather to be led by his own carnal reasonings and the promptings of his own sinful heart.

We take up the subject here again and will, by the will of the Lord, endeavor to show the absurdity and groundlessness of the hopes and excuses of the *Miserable Man*. To the intelligent mind, however, there seems to be but little necessity for enlarging on the subject, to show the folly, the weakness, and the consequent misery of the individual who would cover his sin and transgression by seeking to invent excuses and objections, by which to conceal, if possible, from human observation the convictions of his stubborn heart. Oh that he would yield to those convictions, and conscience by which he is made to feel that he is guilty and not what he ought to be; would betake himself to prayer, acknowledging his sin and guilt before his God and Maker! How soon would he be relieved of the unspeakable misery of a condemning and guilty conscience! how soon he made feel as he never felt before, see as he never saw before, and "rejoice with joy unspeakable and full of glory."

Instead of this, however, he, alas, poor creature, will vainly seek to relieve himself of his inward convictions and condemnations of guilt by his own carnal reasonings. "Though bad," he will perhaps say to himself, "yet there are others who are worse than I. Whilst others are given to extreme wickedness, I have been endeavoring to live a moral life. Though I am not a professor of religion, there are those who, making a profession of religion, fail to carry out the principles of the Bible."

Consider, O vain reasoner, that the extreme wickedness of others, will not serve as an excuse on your part for engaging in crimes of less degree, or for neglecting the less important duties? Remember that it is written, "The soul that sinneth, it shall die." Again, "If ye die in your sins, whither I go ye can not come." Yet you do not presume that your morality will commend us to the divine favor of God so long as we do not willingly to yield obedience to his gospel. Whilst all true Christians are moral, moralists are not all Christians. Whilst it is no true that there are professors of religion that fail to carry out the principles of Christianity, we are not one suppose that, on this account, God will require less at

our hands than a strict and faithful observance of the duties enjoined on us in his sacred word. These are a few of the considerations from which, in the light of divine revelation, may be seen the groundlessness of the excuses on the part of the individual who would be esteemed in the eyes of men as being worthy of their confidence and respect, whilst he is unwilling to adhere to the principles and demands of Christianity, through the virtue of which, as the only medium, man may ever hope to attain a state of true and abiding happiness.

Oh! the wretchedness and misery of the man who thus labors and strives to preclude the notice of frail humanity, forgetting that the all-seeing eye of God is ever upon him, and that he can see and know the most secret thought and intent of the heart! However much the man of the world may seek to conceal his sin, however much he may boast of his morality, however liberal he may have appeared in giving alms, merely "to be seen of men;" still the truth of the saying that "the way of the transgressor is hard" will forever remain firmly substantiated in the word of God.

On this subject much might yet be written and much for serious reflection be drawn from the ever-abiding word of God; but we are led to the conclusion, that, if the persuasive and solemnly impressive language of the Bible will not move or awaken the erring ones to a lively sense of their duty, nor prevail on them to forsake their downward course to misery and degradation to which sin is sinking them, and to fly for refuge to the arm of Jesus, which still remains outstretched to deliver them from the still more hopeless and dreadful misery which awaits them in the future world, neither would they be persuaded, if the most eloquent seek to add, with our limited capacities, testimony, to impress on their minds an idea of the misery and wrath which they are daily heaping on their own heads.

DANIEL BRENNEMAN,  
Elkhart, Indiana.

For the "Herald of Truth,"

### Anger.

How many people who are by profession followers of the meek Jesus, daily dishonor the cause of religion, sadden their families and friends, and pollute their own souls, by indulgence in fits of anger. They do not control their tempers; they forget to ask God to assist them in overcoming this great sin. When something unpleasant happens to cross their pathway, they do not take it meekly; but they let a vile passion overcome them and lead them into the use of angry, biting words, frowning brows, and harsh, rough, cutting tones of voice. Do such people forget that anger is one of the works of the flesh, which dishonor God and excite the soul from heaven? It stands classed side by side with drunkenness, blasphemy, &c. What siner way can Satan take to cause people to displease and dishonor God and sadden the ministering angels of heaven than to get them to indulge in anger? Would Satan have children hardened in heart and disobedient to parents, then he has only to get their parents under his influence, enough to get them to so much as be angry with their children; thus will he get children against

parents and parents against children. I say it boldly, without fear of contradiction, *anger is devilish!* It comes not from anything good. But says, some one, "God becomes angry with sinners." True, my friend. But the anger of God toward sinners is not the lusting, biting, causeless, revengeful anger that men indulge in against one another. God's anger is a God-like expression of displeasure and hatred against sin; it is not the blind, furious passion which men indulge in to satisfy their evil lusts.

This is a world of trials. Every morning as we go out to the duties of the day, let us expect some disappointments and perplexities to meet us that day, and then, when they do come, they come not so unexpectedly, and we are better prepared to take things meekly. Every day has its share of trials; though some days have more than others. Every human being has his share of trials and trials in this world, snail as well as sinner, and it is a shameful weakness, a disgrace—and, more than all, a soul-polluting sin to give way and indulge in anger. The drunkard, in the moments of his inclination, acts like the beasts of the field—may, worse: so does the man who is carried away by fits of anger.

What a terrible sin do those parents load upon their hearts who chill and harden the tender souls of their children by their fits of anger. What a bad example they present! What an evil influence they exert! Much of the disobedience of children no doubt arises from this cause. Children who see their parents become angry, think, well, we can become angry too. Of course this is just what Satan desires.

How many hearts have been broken and alienated for life, because of anger in the family. God has been displeased. His law has been violated. Families have been led to quarrel; brothers and sisters have learned to hate one another; neighborly tools have been disturbed; law-suits have been caused; yea, what evil, and sorrow, and sin have not at times been caused by this evil passion!

the high and the nobles of the land knew nothing about him that was born king of the Jews, and when they heard of his birth, they only sought to kill him. To preserve his life, God directed his parents to flee to Egypt, where his first years were spent in exile, that the Scripture might be fulfilled, "Out of Egypt have I called my Son."

When an earthly prince or king goes forth to establish his kingdom and assume the government thereof, he generally comes in with great display. Wearing his royal robes, bearing the scepter of power in his hand, attended by servants, surrounded by great men, and guarded by soldiers to protect him, he marches forth in triumph, receives the honor of men, and accepts their homage, because he seeks his own glory. Our Savior was preceded by John the Baptist, who was the voice of one crying in the wilderness, and whose meat was locusts and wild honey. His raiment was made of the camel's hair, and he wore a leathern girdle about his loins. Such was the forerunner of Christ. His followers were the humble and unlearned fishermen of Galilee. He did eat with publicans and sinners, and declared himself poorer than the foxes and the fowls; for he had not so much as where to lay his head. He was despised and rejected of men and his associates, and friends were among that class which the world calls poor.

He came in humility, though he was a great king and possessed infinite power. He healed the sick—levitically trampled before him and departed at his word—the winds and the sea obeyed him—he had power to forgive sins and raise the dead, all power in heaven and upon the earth belonged to him, yet did he not boast nor lift himself up, but was lowly, meek humble, and declared his humility in all his workings—in his daily walk and conversation, and in all his ways. He came riding upon an ass and upon a colt the foal of ass. Oh, what a lesson for those who are proud and lifted up, because they have wealth, or power, or education, or can command the honor and respect of their fellow beings. Christ was greater, and mightier than all that have ever lived upon the earth, yet more humble and meek than the poorest peasant.

The princes of this world seek their own good, and govern not so much for the good of the people or subjects as for their own interest and glory. To enrich themselves, to extend their dominion and power, to become great among the nations and command respect and honor, are the chief motives which prompt them to action. With Christ it was not so. He went about doing good; he healed the sick, the dumb, the deaf, the blind, and the lame; he cast out devils, raised the dead, and to the poor he preached the gospel. He suffered persecution, affliction, trial, bitter sorrow, sore temptation, open shame, and even the painful death of the cross for his subjects. He became the servant of all and even consecrated to wash the feet of his disciples. And why? Simply because he loved them; and greater love than this can no man have, than that he give his life for his friends.

Earthly princes generally obtain the dominion of their kingdoms by inheritance from fathers or friends, or by conquest, and in like manner do they maintain and extend their dominions. Christ came to establish his kingdom

### Christ a King.

#### No. 2.

Though foretold as a prince and acknowledged as a king, he was in his nature and character very different from the princes of this world and the kings who reign in the earth. Those who are great in this world and born of royal families, appear in all the splendor of earthly power. They dwell in palaces; and only those who are great and of noble birth like themselves can gain access to their homes, and to visit them. They are arrayed in costly apparel, they eat the daintiest food, they sleep on the softest beds, and every wish and want is amply supplied. Let us compare the position of such with that of the infant Savior, the Prince of peace, who came to establish the kingdom of God among the children of men.

His mother was a humble virgin—his repined father a carpenter. He was born in a stable (there was no room in the house)—he was wrapped in swaddling clothes and laid in a manger. The lowly shepherds were first told of his advent and came to do him homage, and the wise men from the east also came to worship him. The great,



share of his riches, just shows how eager we are to escape from our Father...

But was he happy? Can any one be happy while despising a father's authority...

Let integrity and uprightness preserve me; for I wait on thee.

O Lord of host! O God, when the fieldholder had sown good seed in his field...

come to nought. (Matt. 15.) O Lord! make me pure and upright in thy truth...

Which is the nearer Right?

There are two kinds of professing Christians in the world. One kind are proud to ascendism. They are shy...

Now which of these classes of Christians is the most nearly conformed to the true primitive standard? Is it those who shut themselves up and try to take care of themselves only and avoid the world...

Jonathan K. Hartzell, Littleville, Pa.

Miracles of Christ.

For the "Herald of Truth."

"All power" says our Savior, "is given to me" by heaven and earth. In the history of Christ's life on earth...

In St. Matthew's account of Christ's miracles, there are recorded nine instances in which he blessed and healed multitudes, and five cases of individuals who were saved and healed by his miraculous power...

For the "Herald of Truth."

Which is the nearer Right? There are two kinds of professing Christians in the world. One kind are proud to ascendism. They are shy...

Now which of these classes of Christians is the most nearly conformed to the true primitive standard? Is it those who shut themselves up and try to take care of themselves only and avoid the world...

Jonathan K. Hartzell, Littleville, Pa.

ed their sick." In the deserts, a great multitude, having but five loaves and they took up the fragments...

"Open Rebuke is better than Secret Love."—Prov. 27: 5. The book of Proverbs contains many interesting and useful sayings...

body; but he could save all that came to him in faith, and through faith they were all helped and healed. O what a great blessing was to those who were deaf, dumb, blind, &c.

2. It is better for the cause of God. Man is an imitative creature. We are apt to copy the example of others, especially our superiors.

3. It is according to the declaration of God's word. The word of God emphatically enjoins it. "Them that sin rebuke before all, that others also may fear." 1 Tim. 5: 20.

"Should I fear for feeble man, Or the sinner's course in me restrain? The unbelieved in deed and word, Be a true witness of my Lord?"

How low, like Wesley, unawed by a mortal's form, boldly declare the whole race of Adam...

no doubt felt that he was appointed to be eyes to the blind and wisdom to the ignorant, and at once proceeded in the discharge of his duty.

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he allowed the woman to wash his feet with her tears and dry them with her hair, he said, "Simon, I have something to say to you."

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tendency is to harden the heart. Thus God, who giveth his mercies and sendeth his judgments, hardens the heart of those persons who abuse them.

This is a correct exposition, or God was fighting against himself. Why does not Pharaoh let the people go?

"For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth."

None liveth for Himself. God has written up on the heavens that sweeten the air—upon the breezes that rocks the flowers upon the stem—upon the rain-drops that refresh the spring of moss that lifts his head in the desert...



he guide in judgment; and the meek will teach his way. "The Lord will beautify the meek with salvation. To have the ornament of a meek and quiet spirit we must be clothed with humility; for humility and meekness are inseparable.

The world endeavours to counterfeit this lovely spirit by its tactical politeness; a sort of spasmodic meekness and humility. When insults or injuries arise, this worldly gem soon discovers its worthless composition; while the gospel jewel brightens by attrition.

How lovely is the image of Jesus when reflected in the life and conduct of the true believer! It resembles the sun shining with unbroken lustre on the peaceful lake, while "the wicked are like the troubled sea, when it cannot rest, whose waves cast up mire and dirt."

Let us seek earnestly to possess the ornament of a meek and quiet spirit. Let us have a holy fear of falling into sin, and ever watch and pray that we may be kept from the first approaches to temptation. It is only by cleaving steadfastly to Jesus that we are enabled to walk circumventively and warily along the slippery paths of life.

Oh! may we learn wisdom in the school of Christ, and seek for more grace from that Saviour who has so kindly said, "Ask, and it shall be given you; seek, and ye shall find."

Living Water. How beautifully instructive is our Lord's conversation with the woman of Samaria, while sitting near to his journey, on Jacob's well.

A Prayer of the Church. Lord of the gospel harvest, send More laborers forth into thy field; More pastors teach, thy flock to tend;

BLESSED are those tears which so merciful a hand wipes off. There's no wilderness but shall end in Canaan, no water but shall be turned into wine, no lion's carcass but shall be a hive of honey.

DIED. On the 12th of September, 1865, in Berne Township, Fairfield Co., Ohio, of Consumption, Lydia, daughter of Jonathan and Nancy Cook, aged 21 years, 3 months, and 5 days. She was buried on the 14th. Funeral discourse was delivered by Pres. Jacob Good from 1 Pet. 1: 24. It was hard for the parents to part with their dear daughter. They are the parents of fourteen

children and death has now visited their family nine times. They can comfort themselves that the Lord has taken their children; as we have heard; and, if they are faithful to God till death, they may meet their little family again where sorrow and trouble are known no more forever and where they shall nevermore part.

Weep not for me, my parents dear, Since I must go and leave you here: With Jesus I shall happy be! O parents, do not weep for me!

Dear brother Joseph, and Eli too, I now must say farewell to you; My little brothers I shall see; Do not, therefore, lament for me.

Dear sisters, do not grieve for me, While I am in eternity; My little sisters I shall see; Prepare for death and follow me.

Weep not for me, since 'tis in vain; In Heaven I hope we'll meet again, Where we can then together be Forever in eternity.

J. J. BERENDRAEGER. On the 18th of September, 1865, in Indiana Co., Pa., of Palsy, Brother Christian Kaufman, aged 73 years, 6 months, and 25 days. He was buried on the 20th at Indiana. Funeral service was preached in German by Bro. Jacob Blough of Somerset Co., from Rev. Brethren's Ep. Hym. 14, 15. He had been a member of the Mennonite Church for about forty years.

SAMUEL KAUFMAN. On the 18th of September, 1865, in Indiana Co., Pa., of Palsy, Brother Christian Kaufman, aged 73 years, 6 months, and 25 days.

LETTERS RECEIVED. John Stauffer \$1.50; Philip Moseman 3 \$1.00; Pre. H. L. Shelly; Pre. Christian Breuner; Emanuel Suter, 2 \$5.00; H. B. Bryneman \$2.00; John Zog \$1.00; John B. Trenner \$1.00; Pre. D. Breuneman; Magdalena Fretz \$1.00; David Hertzler \$1.50; Is. S. Hartler; Elizabeth Eberole \$1.00; Pre. Joseph Stueker \$1.00; Samuel Kinding \$2.00; Pre. Joseph Strackman \$1.00; Martin B. Wenger; Abraham Mast; Pre. Peter Nissley; David A. Yoder \$1.00; Mary S. Kerner \$1.00; Henry E. Landis \$1.50; Peter Blansch \$1.50; Joseph Deitler \$3.35; John F. Stickle; Jacob Y. Shantz \$4.00; J. K. Nissley \$2.00; Henry E. Kozdroe; John Miller \$3.50; Tobias L. Miller 10 cts.; Abner Yoder \$1.50; Samuel Hough \$2.00; J. G. Winer \$1.00; John Goldsmith \$2.50; Abner Good \$5.00; Pre. Christian Schlegel; Lydia H. Doser \$1.00; Gabriel Rea \$1.00; John Shenk 50 cts.; John D. Hershey 3, 10 cts.; Klare H. Fisher \$1.50; Henry S. Cassel \$1.00; Jacob Haver \$1.00; Chris. Wely \$1.00; Daniel Hartman; Pre. D. H. Landis \$1.50; Daniel Hoover \$1.50; Joseph Yoder; Pre. Ben. Eicher 2 \$2.85; Pre. A. Good; Martin B. Resler; Ami Switzer 25 cts.; Jacob Kinding \$1.50; J. K. Hartzler; John Z. Deitler 25 cts.; Christ. Kaufman \$1.50; Samuel Weyer; J. Bonberger; Am. Metzler \$1.00; Pre. Joseph Strackman \$1.00; Jan. Elias \$1.00; Jacob Leisy; Abren Breuneman \$1.00; Samuel Resor; Pre. Jacob Her \$1.13; C. Breuneman \$1.00; Joseph Herz \$1.30; Immanuel C. Weaver; John Goldsmith \$3.00; John Coffman \$1.30; Jacob K. Nissley \$2.50; H. B. Lehman; B. Hostetter; John O. Clemens \$1.50; Ch. Frey \$2.00; M. S. Groff 10 cts.; James M. Culbertson 50 cts.

THE HERALD OF TRUTH. Devoted to the interests of the Denomination of Christians known as "The Mennonites." Whole No. 23. CHICAGO, NOVEMBER 1865.

The Herald of Truth. A MONTHLY RELIGIOUS PAPER. PUBLISHED IN ENGLISH AND GERMAN. At One Dollar a year in either language. On \$1.00 for the English and German to one address, of 100 for 10 copies to one address.

JOHN F. PUNK, No. 42 SOUTH WABASH ST., CHICAGO, ILLINOIS. CHARLES HESS, Printer, 90 Randolph St., Chicago.

Book Notices. The Little Hymn Book. A selection from different authors, contains 49 pages, paper covers. Price, post paid, 10 cents per copy, or \$1.00 per dozen. For sale by Georg Schlegel, Berlin, Prussia. For sale by whom all orders should be addressed.

The English Mennonite Book. For sale by JOHN BAER'S Sons, Lancaster, Pa. Price, post paid 75 cents per copy, or \$8.00 per dozen.

Der Christliche Saenger, a collection of the best German Hymns, 140 pages, small size, bound in cloth, for sale by SAMUEL C. WEAVER'S Store, Bucks Co., Pa. Price, post paid, 50 cents per copy, or \$4.50 per dozen.

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Dynond on War. An inquiry into the accuracy of War with the Principles of Christianity. By Jonathan Dynond. 124 pages. For sale at this office. Price post paid 40 cents.

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The great concern. "What shall I do to be saved?" is a momentous question. Though least cherished, it is the great question of life, towering heaven-high above all others.

To be saved relates principally to the future world. The father, who originally propounded the question, referred to his eternal well being, and not to his temporal safety. The young man, who came to Christ, inquired expressly what good thing he should do that he might have "eternal life."

The great question then is, what we shall do that we may meet that day in peace, and be saved in the kingdom? The answer of the Savior to the young man, "Keep the commandments," Paul replied to the inquiring jailer, "Believe on the Lord Jesus Christ."

Both he and his apostles teach, too, that we must "confess our sins," pray for ourselves, and for one another, and not merely say, "Lord, Lord," but "do the will of our Father, which is in heaven."

The points to be gained are, first, forgiveness of our sins. It is a foundation axiom in religion, that we have all sinned, not seminally in Adam only, but personally and wickedly. Now in all good governments, sin must be either pardoned or punished. It will not do to let the law be trampled in the dust with impunity.

God has therefore provided for the pardon of sinners, so that he can be just and yet the justifier of such as properly repent. Therefore we are urged to those duties that our "sins may be blotted out," and that we may stand accepted before God. Thus our sins are cancelled, so that if we do our duty in future there will be nothing against us in the day of judgment.

The first places us in a state of acceptance with God, being no longer condemned; the last assimilates us to his character, — in other words, creates an unity in Christ Jesus, in the image of God. The former saves us from fear, the latter influences us with love; and, both the legal and spiritual obstacles to our salvation being thus happily removed, we "rejoice in the hope of the glory of God."

The Herald of Truth.

Devoted to the interests of the Denomination of Christians known as "The Mennonites." Whole No. 23. CHICAGO, NOVEMBER 1865.

The Herald of Truth. A MONTHLY RELIGIOUS PAPER. PUBLISHED IN ENGLISH AND GERMAN. At One Dollar a year in either language.

JOHN F. PUNK, No. 42 SOUTH WABASH ST., CHICAGO, ILLINOIS. CHARLES HESS, Printer, 90 Randolph St., Chicago.

What shall I do to be saved? is a momentous question. Though least cherished, it is the great question of life, towering heaven-high above all others.

To be saved relates principally to the future world. The father, who originally propounded the question, referred to his eternal well being, and not to his temporal safety. The young man, who came to Christ, inquired expressly what good thing he should do that he might have "eternal life."

The great question then is, what we shall do that we may meet that day in peace, and be saved in the kingdom? The answer of the Savior to the young man, "Keep the commandments," Paul replied to the inquiring jailer, "Believe on the Lord Jesus Christ."

Both he and his apostles teach, too, that we must "confess our sins," pray for ourselves, and for one another, and not merely say, "Lord, Lord," but "do the will of our Father, which is in heaven."

The points to be gained are, first, forgiveness of our sins. It is a foundation axiom in religion, that we have all sinned, not seminally in Adam only, but personally and wickedly. Now in all good governments, sin must be either pardoned or punished. It will not do to let the law be trampled in the dust with impunity.

God has therefore provided for the pardon of sinners, so that he can be just and yet the justifier of such as properly repent. Therefore we are urged to those duties that our "sins may be blotted out," and that we may stand accepted before God. Thus our sins are cancelled, so that if we do our duty in future there will be nothing against us in the day of judgment.

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This living water shall be in his believing people a well of water ever springing up, as earthly springs do frequently, when most needed, but it daily rising higher and higher, until it issues into everlasting life. "Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4: 10.

Many are delighted with the wayside

are expected to increase in knowledge and faith, and love, and wisdom, and patience; and, indeed, in all the christian graces which enter into the composition of a finished man in Christ Jesus. Too many who have been made partakers of this heavenly experience die in infancy, while not a few fall under delusions that neutralize their energies, and send them halting to the grave.

All these evils are to be resisted. If you will avoid them you must think for yourself not capriciously, nor to find faults in standard principles, nor to magnify little apparent absurdities into fundamental objections; but think soberly, prayerfully, cautiously, looking first to maintain your standing with God, and to do good. Above all things keep humble, simple, honest. "Be filled with the Spirit." This is heaven's command.

For your future advisers, select those who live near the cross. Others are blind and can do you no good. Though they may be old professors, they will lead you in paths of darkness and carnal security. Consult the living and not the dead, though he be but a child. Pray much. Secret prayer is the medium of communication with God.

Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret and thy Father which seeth in secret shall reward thee openly.

"Secret is the prayer whose holy stream in earnest pleading flows. Devotion dwells upon the theme, And warms and warms glows." And may you be "like a tree planted by the rivers of water, that bringeth forth his fruit in his season," whose leaf shall not wither, and whose leaves shall prosper."

SARAH H. DEUX. For the Herald of Truth Man's Spiritual Blindness. Therefore speak I to them in parables; because they seeing, see not; and hearing, they hear not; neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, Ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive. Matthew 13: 13, 14.

Throughout the Bible, reference is continually made to man's incapacity to comprehend and understand spiritual things, before his spiritual understanding has been opened by the illuminating power of the Holy Ghost. Man has the capacity to perceive and understand things that are palpable to the outward senses; but he cannot, in his unregenerated state, see, or comprehend, his relation to spiritual things. This inability to understand spiritual things has ever been the chief hindrance to him in coming to a true knowledge of his spiritual state. The words of the prophet, therefore, as quoted above from St. Matthew, evidently have reference to man's condition in relation to natural and spiritual things. In natural things, he may be intelligent, discerning, and quick to understand them; but beyond these his powers of discrimination and judgment seem to fail; when his mind wanders into the region of spiritual things, it is in confusion to him, and he seems to be blind and deaf to all that surrounds







Wisdom's Voice.

Wisdom crieth without: she uttereth her voice in the streets...

Because I have called and ye refused; I have stretched out my hand...

On the 17th of Oct., in Champlain Co., Ohio, Susanna, wife of Jacob Hertzel, aged 53 years, 11 mos. and 23 days...

Have ye "I keep your store of studies and your kindest thoughts for your home; give to the world only those which are to spare."

This is very sensible advice, and we wish more persons were inclined to take heed to it.

We know of some women who continually wear a begrimed brow in their own houses, but have very smooth and sunny faces whenever in the house of their neighbors.

On the 7th of October, of congestion of the lungs, Henry Raymond, son of the above Martin F. and Clara Aughey, aged 7 months...

On the 10th of Sept., in Waterloo Co., C.W., Anna, wife of Andrew Groff, son formerly of Litz, Lancaster Co., Pa., aged 69 years, 10 mos., and 25 days.

Very suddenly, on Sunday the 22nd of Oct., in Cosnetoga Township, Lancaster Co., Pa., Bishop Henry Shenk, aged 70 years, 11 mos., and 20 days.

On the 6th of October, in Richland township, Columbia Co., Pa., of dysentery, Hiram, aged 6 years, 6 mos., and 2 days, and on the 17th July, aged 4 years, 8 months, and 11 days, died John Blanch.

On the 9th of October, in Richland township, Allen Co., Ohio, of age and dysentery, Jacob Zurfluh, aged 67 years, 8 mos., and 28 days.

On the 22d of September, 1865, in Indiana of convulsive chills, Mary Agata, wife of John Kerper, aged 40 years, 2 months, and 22 days.

On the 3d of October, in Watson-town, Northumberland Co., Pa., of bilious-intermittent fever, Martin F. Aughey, in the 30th year of his age.

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years, he appointed another to fill his place as a bishop. Some years ago he visited the churches, in Bucks, Montgomery and Chester counties (Pa.) and also the churches in Virginia.

On Jordan's stormy banks I stand, And cast a wistful eye, To Cannan's fair and happy land, Where my possessions lie.

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Table of names and addresses: J. A. Schlocker, \$1.50; Joseph Yoder; J. A. Schlocker, \$1.50; Jacob Hoeltzer, \$1.40; Henry F. Landis; Mary E. Kerker; J. H. Heckman; Amos M. Mast; ...

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One Herald of Truth.

Devoted to the interests of the Denomination of Christians known as "The Mennonites." Whole No. 24. CHICAGO, DECEMBER 1865. Vol. 2.—No. 12.

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A MONTHLY RELIGIOUS PAPER. PUBLISHED IN ENGLISH AND GERMAN. At One Dollar a year in either language.

JOHN F. FUNK, No. 42 SOUTH MORGAN ST., CHICAGO, ILLINOIS. CHARLES HESS, Printer, 30 Randolph St., Chicago.

Now after the death of Moses, as every Bible reader knows, the Lord spoke unto Joshua, saying, "Arise, go over this Jordan."

The little Hymn Book. A selection from different authors, containing 48 pages of paper covers. Price, post paid, 10 cents per copy or \$1.00 per dozen.

"As for me and my house, we will serve the Lord," while his fruits show the reverse to be the case. Here one may say, Have you undertaken to judge others? I say, No; but we are to know a tree by its fruits.

Compliance with God's Word. "As many as are led by the Spirit of God, they are the sons of God."

Christ died for the whole world, that they may all obtain salvation and live forever. We are all called; and though many are called, but few are chosen.

Christ came into the world to teach the meek and lowly in heart, and to direct us through his grace in the way to Heaven. His grace is boundless and sufficient to save us from every sin and transgression.

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## SUFFERING.

You may see in this suffering, an answer to prayer. How often have you asked to "grow in faith, and love, and every grace?" How often have you prayed that self might be crucified, and Christ become all in all!—(that your eyes might be turned away from inhaling vanity,) and so fixed upon the Author and flusher of the faith, that you might be changed into the "same image from glory to glory!" How have you longed that the chains which bind you to earth might be broken and your spirit set free to soar towards heaven!—and God has heard your prayer. He is answering it, not as you thought he would do, but in the way that is best for you. Yield yourself to him. The "bruised reed shall he not break, and smoking flax shall he not quench." Do not fear; he is leading you aright, even by the way that he himself has gone before, for "he himself went not up to joy, but first he suffered pain. He entered not into his glory before he was crucified. So truly, his way to eternal joy is to suffer here with Christ, and your door to enter into eternal life is death to the world with Christ, that we may rise again from death, and dwell with him in everlasting life."

Perhaps, too, you have asked for work—you have said, "Lord, what wilt thou have me to do?" And God has heard. He has said, "I will show thee how great things thou shalt suffer." He has given you work, and with it he has given weakness. You could not bear the one with the other, for you would have grown proud and independent, and been in danger of working for self, and not for him. It is pleasant to be busy, to feel that we are important and useful,—pleasant to work off in action the surplus energy of our nature. And so the world is ever so pure. But God will not have it so with you. He will have a pure offering from you, even though it is given with tears. Do not, then, murmur, but rather give thanks, that he has counted you worthy of his calling. Pray that you may "work all your works in God," and that the "thorn in the flesh," which he has appointed you, lest you should be "exalted above measure," may accomplish the purpose for which it is sent.

From the Gospel Writer.

## The Faith and Patience of the Saints.

I suppose it is an indisputable truth granted by all, that Christians for the first three hundred years after Christ's appearance in the flesh, did absolutely refuse to be engaged in outward war, which very clearly shows that they understood his several injunctions as to "love enemies," "feed them and give them drink," "do good to them that hate you," "resist not evil," "do not overcome evil with evil," "as prohibiting and binding upon them not to go to war. For what should induce them so steadily to bear a testimony against it, if they did not believe it was inconsistent with some Christian duty? Indeed it is highly probable, and very reasonable to conclude that his immediate contemporaries, and those in the next ages, had great opportunities to understand what he meant to inculcate as gospel doctrines and what he was, as no doubt with his companions and followers, might frequently hear him enlarge upon subjects which are but little touched upon in scripture; and so while his doctrines were fresh in the memory, and Christians fresh with zeal to observe them, war was not allowed among them. But alas! a sad apostasy soon overtook the Christian Church. This was foreseen and foretold by the apostle Paul; and

so darkened were the understandings of the apostatized, that according to the apostle's prediction, they would not endure sound doctrine. Now it deserves our serious consideration, whether the admission of war among professing Christians, was not at this very door of apostasy,—at which also a multitude of other wrong things entered; whether the numerous testimonies against war were not of this order of apostatized doctrines, which the men of that apostatized generation could not endure. Christians now becoming less circumspet, less fervent, and more unbelieving, and getting into a spirit of covetousness and grandeur, and increasing in likeness and love of the world, might very naturally fall into conformity therewith, and unite in a vain dependence on the arm of flesh, therein endeavoring to defend themselves and their property by the use of carnal weapons, their hearts having departed from that firm dependence on the Lord that reigneth, which doubtless the first Christians maintained. Moreover, in these after days of iniquity and degeneracy, when sound doctrine could not be endured, (and indeed for that very reason) they began to heap unto themselves teachers of men who instead of laboring night and day with their hands like Paul that the gospel might be without charge, began to prefer a life of ease and luxuriousness; and becoming very avaricious, could nearly stoop to preach almost any thing that would please their feeders; this teaching—(Oh lamentably!)—teaching for doctrines the commandments of men. And thus princes and people being bent on war and destruction, and policy dictating to them to make an engine of the priests, they have sorrowfully absented their calling, so that instead of being "peaceful and quiet with men," and valiantly opposing the list and revengeful spirit of the people they have been greatly instrumental in fomenting bloody wars, and spreading desolation through the land, age after age, (and every one that I have met say) they have continued the trade until this day.

## Not Above His Master.

Many a time is the heart of the Christian discouraged because his efforts are so opposed and his best motives nullified, his good evil spoken of, and his failures and imperfections magnified and proclaimed abroad. He is almost ready to conclude that God did not call him to that work—he seems so to have hedged up his way before him. But can the disciple expect to fare better than his Lord? Was not our Saviour slandered and derided by the very one he sought to benefit? even called the "Prince of Devils." He was hated and persecuted even unto death, though his work was a perfect one, not a breath of evil ever mingling with anything he did.

When even in our best services we give so much cause for reproach, can we expect the enemy to let so good opportunities slip by for damaging the work of God? We must be content to bide our time. There is a day coming when all things, (misunderstandings and even misrepresentations) shall be cleared away. In the meantime, if "when we do well and suffer for it, and take it patiently, this is well-pleasing in the sight of our heavenly Father," "He will bring every work unto judgment, and every secret thing, whether it be good or whether it be evil." Perhaps Christians will be surprised in that day to find many works in which they had taken an especial satisfaction, as all "burned up,"—so many unworthy motives mixed up with the good ones, that they would not abide the test which God will apply. We may often take a deep

lesson in self-knowledge by the calculations of those who oppose us.

When a great musician was told that some one spoke slightly of his performance, he answered: "Then I must learn to sing better." Our friends will not tell us of our faults; we should not then regard it as so great a misfortune that we have an enemy who is bold enough to do so. One had habit or disposition corrected by worth more to us than all the world's flatteries. We can take comfort in the assurance that the Master notes down all our efforts and trials in his service, and if we are indeed his children, he is far more compassionate and forgiving toward our shortcomings than we are toward our own children.

"Like as a father pitieth his children, so the Lord pitieth them that fear him." L. L.

## Inordinate Pursuit of Pleasure.

Making recreation our main business is a fearful mistake, whether in men or women. Yet how many there are who live for no other purpose than that of amusing themselves! Nothing is suffered to interfere with their arrangements for this object. Half their days, and perhaps half their nights, are given to this pursuit of pleasure, and a considerable proportion of the remaining moiety is either spent in preparation for, or absorbed in recovery from their recreative engagements. It is a sad and sorry employment of the faculties which God has given us, however innocent in itself it may be the recreation indulged in. It may be said of all modes by which jaded nature may be recruited, that they were made for man, and not man for them. If all our time be thus spent, it may be safely assumed that, for the most part, it is mispent. We were born to higher ends than any which can be written down in the schedule of diversions.—Our own higher destination craves some care; our families, our neighborhood, our country, the world, and above all, He who made both us and them, demand some share of our thoughts, our anxieties, our exertions. We can not evade their responsibility without incurring a heavy penalty.—*Miall.*

## Prayer.

Prayer is a haven to the shipwrecked man, an anchor to them that are sinking in the waves, a staff to the limbs that totter, a mine of jewels to the poor, a healer of diseases, and a guardian of health. Prayer at once secures the triumph of our desires, and dissipates the clouds of our calamities. O blessed prayer, thou art the unweary conqueror of human woes, the firm foundation of human happiness, the source of ever-continuing joy, the mother of philosophy. Thou art the ever-truly, though languishing in extremest ignorance, is richer than all beside; whilst he who never bowed the knee, though proudly seated as monarch of all nations, is of all men the most destitute.—*Chrysostom.*

## Live for Something.

The smallest insect in creation has its appointed work to do. The atom that floats before us, the softest zephyr, the faintest ray of reflected light, each has its separate portion of labor. They all exist for a purpose—either for good or evil. Seeing this, as even untrained eyes and uncultivated intellects must, how culpable are we if we have no aim before us! or no highly ardent and more ardent—or worse, if we spend the time God has given us to

improve, in senseless pleasure or uncounting action. We may be poor, uneducated, situated to adverse circumstances, but no circumstances can absolve us from a work to do. We may be blind, deaf, crippled; He who permitted our adversity, gave us our appointed path, and the light to walk therein. We may be Banians shut up in prison, or limits circumscripted, our movements clogged, but as far as we have capacity we can all write pilgrimages. They may be written in patient endurance of suffering, in holy trust under the darkness of affliction. They may be written in penitent tears, and transcribed by angels into the books of Heaven.

And the work we do. What shall it be—for good or evil? Shall we exert or drag down? bless or curse, build up or destroy? One or the other we must be pursuing. Our every look, thought, and action is reflected in a pure or pernicious influence, by the minds revolving around our sphere. Momentous power! thus to choose or reject.

A work to do! You are not excited, woman of fashion, nor you, god-worshipping man. Through the walls of adamant built up around your soul—through the thick drapery of selfishness folded over and over your hearts, the voice of the Eternal will penetrate, "Live for something." The very heaven that bends above you—the very earth beneath your careless tread—the flowers of humanity that bloom along your pathway—weeds that wither under your loathing glance—the meaning of your immortal spirit, that cannot be snuffed—the voice within you that cannot be silenced—all tell you of that work to do. How beautiful your lives might be made, ye who have pondered do ye ever think of it? Look back along the life you have traveled, have you built any temples where simple goodness may worship?—Have you planted here and there a tree that will live when you are gone, and yielding fruit as it is plucked, will call forth sweet memories of your sojourn here? Have you ever made your name a household word, or have you lived but to build houses and buy merchandise, and erect an altar and a temple, to exult in the number of their perishing self? How are you to answer these questions when you stand before the Omnipotent? Not then with a laugh or sneer, or cold marble face, for the thousands of opportunities that you have murdered will rise up in that hour to condemn you.

## "Boasting in the Lord."

What a Friend have I! a tried, kind, almighty, everlasting Friend, a Friend who loveth at all times, and has promised to be with me till I die, and yet I forsake me. "This is My Beloved, this is my Friend, O ye daughters of Jerusalem."

What a Shepherd have I! "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me."

What a God is mine I! The God of truth, the God of all grace, a God in covenant, a God in Christ. "This God is my God for ever and ever; he will be my guide even unto death." "The faintest ray of reflected light, each has its separate portion of labor. They all exist for a purpose—either for good or evil. Seeing this, as even untrained eyes and uncultivated intellects must, how culpable are we if we have no aim before us! or no highly ardent and more ardent—or worse, if we spend the time God has given us to

Correspondence.

For the Herald of Truth.

A Visit to Indiana.

BRO. FECK:— I herewith give you an account of my journey to Indiana, On Monday the 9th of October, I left some in company with several brethren, and Tuesday evening we arrived safely at Pres. Christian's Bar in Elk-hart Co., Ind. On Wednesday we had meeting at Christopher's Church, Pres. Andrews of Lancaster, Pa., being also present. We visited the brethren and sisters in the vicinity and on Friday the 13th held our annual Conference at Yellow Creek Church. A large number of brethren and sisters were assembled, there being about twenty-five ministers besides deacons present. We rejoiced to see there also the brethren Jacob Driver, Abraham Shank, and Fr. A. Roades of Virginia, who had been so long separated from us by the war.

Meeting was opened by singing, exhortation and prayer, after which the 9th chapter of Matthew was read and the non-resistant principles of Christ-ianity set forth and maintained by several brethren. The various abuses which have crept in, such as mere ornamental decoration of dress, houses and carriages, costly and lowered cer-emony, in short every thing that is superfluous and unnecessary to the main-tenance of a due comfort of the body, were strongly protested against and censured as sinful and meriting reproof. Especially were parents who permitted their daughters to wear ornaments yet under their care, judged worthy of reproof; but in case that parents, dis-approving such abominations, do their utmost to prevent them, and give satis-factory evidence, that they can do so, they shall be considered free from blame. And I will also add yet, that parents who permit their sons to ap-pear at their tables with long man-tles on their upper lip are equally cen-surable, if they do not take the most endeavors to avoid it. But alas! how heavy will be the responsibility of such rebellious children at the great judg-ment-day. The meeting, so far as I know was closed in peace. On Satur-day there was meeting again at the same place and was attended by a great number of persons. There were fifteen persons also received into the church, eleven of them by water bap-tism. On Sunday there was meeting in the same place again. The house though quite large, was not sufficient to contain half the persons assembled, on which account preaching was held at the same time by Bro. Driver in English at Bro. Huber's house, a short distance from the church. The Lord's Supper was administered in the church in memory of the bitter sufferings of our Redeemer, in which participated, I suppose, but few, and the sanctified persons. On Monday, we had meeting at Hohlenman's Ch. ch. where two more persons were received into the church by water baptism. I also attended three evening meetings.

On Tuesday, the 17th I went with Fr. David Brunsage to the south-west part of St. Joseph County, about 25 miles from Yellow Creek Church. A small number of brethren and sisters were living there, who have barely an oc-casion to that place. This is a beautiful and rich portion of country. We had meet-ings there three times on Wednesday and observed also the breaking of bread. On Thursday morning we met again, and ordained Bro. Peter Leh-man to the ministry and Bro. Michael Feck to the office of deacon. My God bestow on them his rich blessing and spiritual gifts, to prepare them for the important work to which He has call-ed them; and my prayer also is, that He may give them faithful and upright

hearts, that they may be able properly to discharge their duty in building up the little flock, that it may grow no prosper.

We returned the same day, coming as far as Jacob Brunsage's, where we remained till Friday morning, and on the same day, I went into the neigh-borhood of Yellow Creek. Bro. Brunsage, then returning to his home, I visited several of the brethren and sisters, and spent the night with Fr. Jacob Wiss-ler.

On Saturday, I went with him to Clinton township, eight miles east of Goshen, where we held meeting in the afternoon and received a new member into the church by water baptism. On Sunday we had meeting at the same place again, commemorating our Lord's death by the breaking of bread and ordained to the ministry a brother by the name of William Fletcher. May the Lord be merciful to him also and bless him, that his calling may be a blessing to the church.

On Monday the 23d, I went in com-pany with Fr. John Nusham and Bro. Andrew Kaufman (Bro. Abraham Huber conveyed us) to Bro. Ch. Nusham, 11 miles north of Warsaw, to which place Bro. H. conveyed us the next morning. There we took the train to Ft. Wayne, thence by Peru to Arcadia in Hamilton Co., Ind., about thirty miles north of Indianapolis ar-riving there Wednesday morning and remaining there Monday evening. We went thither on a visit to a small flock consisting of four families of our faith, and we have not regretted it that we went thither; for we received convinc-ing proof that the Lord is to be found with a small flock as well as with a large one. We felt that we could say with Peter, "Lord, it is good for us to be here." We held six meetings dur-ing which six persons were baptized, and one was received into the upper ad-ministered, and Bro. Ch. Kaufman elected to the office of deacon. There are now fourteen members there, if all are yet living. Bro. Correll's wife was lying very sick, and may possibly have died by this time, as well as her husband. She seemed, however, to be of good comfort and rejoicing in a living hope of finding a better world, when she shall have left this vale of tears. Her husband has also been sick for a long time and seemed to be very well. Bro. Kaufman's son and his wife and several others have died recently, so that the voice of warning has been loudly proclaiming before the door of their hearts, "Get this house in order for the Lord shall die, and not live;" and they seem to have given heed to the voice. They are now minded to suc-cumb to charity, to give God as well as to each other, and to edify one another by sing-ing, reading, exhortation and prayer. It would be very acceptable to them, if a minister who is not yet permanent-ly located in a home, should be pleas-ed to visit them. The land here is quite good and fertile. I must yet also remind my fellow ministers that they do not neglect to visit this little flock, whenever they can pres-ently do so. I will also give you a few- words from Peru to Indianapolis. Bro. G. delivers in Arcadia and every-where there is a prospect of good.

"Dear and little flock," Keep steadfastly together; build each other up; assemble yourselves diligently, and be of one mind, that the Lord may give you an increase of truth. Do not let any one be proud and lightly to you. So long as you are able, diligently instruct the young in the prin-ciples, that they be not put to sleep. Good, good that they be not put to sleep, of truth, that they may grow in the truth. O ye young brethren and sis-ters, hearken unto the elder be they when they admonish you, and do not let them to assemble with them in a bad way of thought. Do not let any one be proud and lightly to you, which you have promised. Read the scrip-tures diligently and be strong in the Lord. Watch and pray day and night

that ye fall not into temptation. Cleave to God and he will not forsake you. I commend you to God and to the word of his grace. May he bless and strengthen all of you with the power of his Spirit, and keep you safe from evil, to a happy end in Christ Jesus. Amen.

On Monday, at 2 P. M., we started off again, but with our companion stop-ping on the way between Peru and Ft. Wayne, to visit some friends, I contin-ued on my way, safely reaching home on Tuesday the 31st, and found my family all well, for which I feel thank-ful to God.

J. M. BRENNEMAN.

For the Herald of Truth.

A Journey to Pennsylvania, Ohio and Indiana.

Chicago, Ill., Nov. 29, 1865.

On the 1st of August, I and my wife left home, to pay a visit to our friends and the churches in the above named States. On the 9th, Bro. Martin took us to my brother's and sister's in the neighbor-hood of Strasburgh, Lancaster Co., Pa. We remained in this neighborhood till the 7th of September. During this time we visited our friends, attended some meetings and met with many brethren whose remembrance we were pleased to make.

We then went to Orrville, Ohio, safely arriving at Fr. Henry Martin's on the 9th. Bro. Martin took us to the dear aged minister and bishop, Abra-ham Rohrer, with whom we stayed till the next day. Bro. Rohrer then accom-panied us to Walsworth, where we took the cars to Ashland, in Ash-land County, visiting my sister-in-law and her children, and attending two meetings. Here we spent about two weeks visiting the brethren, sisters, and friends in the vicinity.

On Friday the 29th, we left the neighborhood, proceeding on our way to Lima, in Allen Co., where Bro. J. M. Brenneman met us, taking us home with him the same evening. Here we were present at three meetings, which were well attended. On Sunday nine ministers were present, four of whom came from a distance.

On the 2nd of October we left Allen County and came to Warsaw, Ind., where we stayed until the 10th, and came on the following day to Bro. Adam Hartman's in Elkhart Co. We visited our friends, brethren, and sisters in the vicinity and attended conference on the 17th, as also the subsequent meetings on the 14th and 15th, of which an account has already been given in the Herald, so that I think it unnecessary to add anything more.

On Wednesday the 15th we came to Fr. Daniel Brenneman's, spending a night there, and were taken on the fol-lowing day by Bro. Brenneman to Mi-chigan, where in company with Bro. M. H. Taylor, we took the train for Chicago, arriving in the afternoon at Bro. J. P. Fink's in Chicago and remaining with him till the next day. Leaving Chicago on the 20th, we reached home safely, finding our family all well, for which thanks be to God.

We were not only most thoroughly in-spected with and visited many friends, brethren and sisters, and I can say that it has been to me a source of great joy to be with those of our faith and kindness, which was ever shown down towards us, for which we are fully and heartily thankful.

As to the friends who are in the mi-nority here, I have some from our own State, which can I not mention. I can say, I will yet add that my eyes have been getting worse, and having been for about six weeks after my return home, now seems to be getting better. I will yet add that my eyes have been getting worse, and having been for about six weeks after my return home, now seems to be getting better. I will yet add that my eyes have been getting worse, and having been for about six weeks after my return home, now seems to be getting better.

and hope, with the blessing of the Lord, perhaps to recover my health again.

I close with a hearty greeting of love to all the brethren and sisters in the Lord. Your friend and well-wisher.

JOSEPH HULL.

From Grundy Co., Ills.

The communion of the Lord's supper was celebrated in this place on Sunday Nov. 19th. The meeting was held in the school house near Bro. Bachman's, was well attended, and passed off very pleasantly. Bro. Snyder from Elkhart Co., Ind., was present and delivered an appropriate discourse in German. Bro. Yother, from Livingston Co., Ill., followed with an English language, after which the bread and wine were distribu-ted, and foot-washing was observed. One person also was baptized and received into the church. May God's blessing abide upon the little flock, that it may grow in strength, in purity, in holiness, and in unity, until it shall be as a city, that is set on a hill, and can not be hid. My soul sees its light shining forth glorious and beautiful, and he gathered into the fold of Christ through its influence and zeal. My unity, and love and peace bind them together, a happy band, faithful in the service of the Lord, zealous in good works and patiently enduring unto the end. On the 21st of October, taking the train I give to eat of the tree of life, which is in the midst of the paradise of God.

For the Herald of Truth.

A Journey to Iowa.

Des Moines, Mo., Leon Co., Ill., Nov. 11th, 1865.

I give the readers of the Herald the following brief sketch of my journey to Iowa.

By request of the brethren in Wash-ington County, Iowa, I left home on the 23rd of October, taking the train at Washington, Ill., to Peoria, then by Bureau on the Chicago, Rock Island and Davenport Railroad to Wash-ington, Iowa, arriving there safely on the 24th by noon. Having made an investi-gation with the brethren, I went with them, and spent the night with Bro. Benj. Eichler. The 25th we spent in visiting the brethren and sisters in the neighborhood. On the 26th Bro. Eichler and I went to Bro. Goldsmith's. Meeting was ap-pointed on the 27th, but as it rained all day, but few were present. The following day several applications for ad-mission into the church were examined and on the 29th were baptized, on which occasion a great number of per-sons assembled at the house of Bro. Joseph Sumner, to attend the services. In the evening, Bro. Eichler and I went to Bro. Chas. D. Hoer's, a distance of 10 miles, and stayed with him that night. On the 30th, I went in company with Bro. Fisher to Lee County, Iowa, ar-riving at Fr. David Foodwin's in the evening at whose house meeting was appointed for the following day. It was determined by the brethren and sisters to attend the Lee Co. Supper on the 31st of Nov. (Nov. 24th) at the house of Bro. J. D. Hill, Keosauqua Co., Iowa. Bro. Eichler and I went to Lee Co., reaching Bro. J. and P. Hoer's in the evening. Appointed to attend the sup-per at the home of Bro. Hoer, the follow-ing morning, and then on the 1st of Nov. at Fr. Chas. D. Hoer's, a distance of 10 miles, where we were present at per-sons assembled at Bro. G. Schmidt's of Henry Co., and Fr. Peter Telemant were also present, in company with whom Bro. Fisher and I then set out on a journey to Lee County, arriv-ing at Fr. Hoer's on the 3rd of Nov. Bro. Joseph R. Hoer is in Fairfield. In the morning of Nov. 7th we set out in company to Fair-field, where the brethren Goldsmith



Children's Column.

Don't be Angry.

"Be not hasty in thy spirit to be angry."

Suppose you became careless of your garden, and did not weed it as thoroughly as you once did. And suppose there was one large weed that you thought would not be so hard to get up that you would let it alone awhile. It would not take many days for this rank weed to be as tall as the rose-bushes, and in a few more days it would have clusters of little pods filled with seeds. The sun would burst the pods and scatter the little brown seeds far and wide; and then a large crop of the same sort would soon appear, which in time would choke and drive out the flowers that once grew around. Would it not have been the wisest way if you had pulled up the root and branch, before it could have grown so large and strong?

There is a wild weed that grows in every soil and in every climate; there probably never was a human heart in which this weed was not found. It is anger; and there is scarcely any one sin which will produce so many other sins as this evil thought, hasty, wicked words, unkind actions, and cruel blows—all come from an angry spirit. If it is not controlled in childhood and youth, the heart will be so overgrown with headstrong passion that it will not be controlled, and will neither see nor care for the worst results; it will separate the best and truest friends, and lead to violence and death. Then check the first appearance of it; for unless you learn in childhood to choke this weed, it will grow so rank in your heart as itself to choke every right feeling. We are taught in many places in the Bible to avoid anger. "An angry person is always an unpleasant sight—the flashing eye, the frowning face, the hasty words, and excited motions are never pleasant to see; and besides being sinful, it is certainly foolish. The Bible tells us that "anger rests in the bosom of fools," but that "he that saith his spirit is better than he that taketh a city."

If, then, you would be a mighty conqueror, hush the first risings of that proud spirit which does not wish to submit to another's will. "Cease from evil, and forsake wrath," and when you see others provoked to passion, remember that "a soft answer turneth away wrath, but grievous words stir up anger."—*Child's World.*

To Morrow.

A noble ship was wearing home after a long voyage. On her deck a white deck stool was a rough, weather-beaten sailor, looking anxiously at the white cliffs of his native land, and a smile of joy passed over his sunburnt face at the pleasing thought, "We shall be at anchor to-morrow!" And there were old men who had not seen their childhood's home for long, long years, and the tears stood in their eyes as they looked at the distant shores and said, "We shall land to-morrow!" And there too, was a mother, lifting up her little one to look at the far-off land, and whispering, "We shall be at home to-morrow!"

But their to-morrow never came. That evening the gentle breeze became a furious storm! the rippling waves became foaming, angry billows! the sails were split into ribbons; the rudder was broken; the vessel became unmanageable; she drifted upon the terrible quicksands; became a wreck; and all on board perished.

And are there not many of us expecting a to-morrow that may never come?

Do we not lay plans for the future, forgetting that at any moment our frail bark may be destroyed, and the dark waters of death close over us forever?

Are our young friends prepared for this sudden change? Should the King's messenger arrive to-day, and summon us to appear before his Master's throne, with joy? If with fear, waste not an hour before earnestly seeking the salvation which Jesus offers you.—*Pictorial Handbill.*

The Presence of God.

Live in the sight of God; this what heaven will be—the eternal presence of God. Do nothing that you would not like God to see. Say nothing you would not like him to hear. Write nothing you would not like him to read. Go to no place where you would not like God to find you. Read no book of which you would not like God to say, "Show it me." Never spend your time in such a way that you would not like to have God say, "What art thou doing?"

GOD'S FORGIVENESS.

There is forgiveness with Thee, that thou mayest be feared. (Psalm 130: 1.)

From the forgiveness of man, turn to that of God. It is hard to say whether it most illustrates his hatred of our sins or his love of ourselves. It costs man nothing to forgive, but it cost God his Son. His Son! How painful it is to look on a dying son, even a dying infant; to watch life's sad and solemn oblations; to see the last quiver of the little lips; to lay the pale, cold, dead body we have so loved, and to see happy arms, in the coffin and the cold grave! I dare not say that God but over his dying Son with feelings corresponding to ours; that he hung over the cross as we have hung over the cradle; or that the strange perturbations in nature, a trembling earth and rolling rocks, heavens paled in darkness, and the sun turned pale with terror, though they may perhaps have extended to worlds beyond our own, reached up to the throne of nature's God. I cannot fathom, and I dare not fancy, the feelings of the eternal Father when he saw the Son whom he loved with infinite affection spit upon, scourged, reviled, bleeding, dying on the accursed tree. But how must he have loved you, for whom he gave a Son so loved! and how will the love this awakens in you make you fear to dishonor or displease one who has so loved you, securing your forgiveness on such an immovable foundation, as it at so great a price.—*Dr. Guthrie.*

SORROW.

"The path of sorrow, and that path alone, leads to the land where sorrow is unknown."

Why should we murmur and complain That are called to suffer pain, When God in love has sent the cross, That it may be our gain, not loss?

Our gain!—no earthly good we see— No path from care or sorrow free— A rough and toilsome way we tread— And dark and fearful clouds to lead.

Our gain!—a home of rest above— A portion in our Savior's love— A place upon that blissful shore— O! how we ask or wish for more! G.

The sure Refuge.

Life is precarious; pain and sorrow must come, responsibility and duty must also come; oh! how terrible to

fear and suffer all alone, without a Saviour's arm to lean on, and without the tender voice that can whisper through all, "It is I, he not afraid!"

"When, overwhelmed with grief, My heart within me died, Helpless, and far from all relief, To heaven I lift mine eyes.

"Within thy presence, Lord, For ever 'I'll abide; Thou art the tower of my defence, The refuge where I hide."

MARRIED.

On the 3d of November, 1865, in Livingston Co., Ill., by P. A. Johnson, Abraham A. Grod, of Billa, Allen Co., Ohio, to Frances Blosser, formerly of Rockingham Co., Va.

DIED.

On the 16th of October, 1865, in East Earl Township, Lancaster Co., Pa., of dropsy, Jacob Martin, aged 84 years and 29 days. He was buried on the 8th in the Waeverlander Burying-ground, where Pre. George Weber and Pre. Samuel God preached from Rev. 22: 12. The deceased was a member of the old Mennonite Church.

CHR. HERB.

On the 17th of October, 1865, in Hamilton Co., Pa., aged 77 years, 11 months and 19 days. He was buried on the 19th. He desired, with the apostle, to depart and be with Christ. Funeral address was delivered by the writer.

On the 8th of November, in Canada our brother Jacob Miller, aged 60 years and 2 days. He seemed very willing to exchange temporal for eternal things, that he might enter into the rest that remaineth to the people of God. He was buried on the 11th amidst a large number of friends and relatives. Funeral sermon was preached by the writer from 2 Tim. 4: 6-8.

JOHN LAPP.

On the 17th of October, near Chambersburg, Franklin Co., Pa., after a long and painful illness, Esther Long, widow of Abraham Long, died, aged 65 years, 5 months and 8 days. During some time of her sickness, she suffered great pain and desired to depart, praying ardently that the hour of her deliverance might come, that she might be with those holy ones in the celestial mansions above. We have good hopes, that we shall again meet our parent in Heaven, where no farewell tear is shed, if we are only faithful to the end. She was buried on the 19th. Funeral sermon was preached by the brethren John Gsell, Joseph Bornberger, and John Hunsicker from Heb. 4: 9, 10: "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his."

"Dearest mother, thou hast left us, And thy loss we deeply feel; But 't is God that hath bereft us; He can all our sorrows heal."

Oh, we would not wish thee, mother, In this world of tears and pain; But we'll try to meet thee yonder, Where with Christ we'll ever reign.

MARTHA LONG.

On the 5th of November, near Mount Joy, Lancaster County, Pa., of a lingering consumption, Sister Anna, daughter of Pre. Henry Shick, aged 17 years 5 months, and 18 days. The funeral

took place on the 8th, the brethren Jacob Brubaker, John Landis, and Christian Nisley officiating. Text, 2 Tim. 2: 19.

C. K. NISSLEY.

On the 9th of November in Dover Township, York Co., Pa., after lingering for months with cancer, J. G. Baker, aged 47 years. The deceased was buried at Hershey's Meeting House.

On the 18th of November Anna Byers was buried at Hershey's Meeting House, Dover Township, Pa. Her disease was consumption; age 83 years.

Sermons were delivered by B. Hershey.

LETTERS RECEIVED.

Ulrich Hertzler, \$1.00; Martin Long; J. S. Wassenaar; E. Sulzer, \$1.00; Henry Meyers, \$1.00; John D. Hershey, \$1.00; J. C. Good; Pre. Jos. Stuekey; Pre. Benj. Eicher, \$1.50; Glenn Zook, \$3.00; Pre. John Lapp, \$2.00; C. Stoner, \$1.00; Jacob Swartz, \$1.50; G. B. Boller, \$10.00; S. Resler; Harriet Metcalf, \$1.50; Pre. J. M. Bruns; Emma; Pre. Jos. Foller, \$2.50; P. C. Steiner; Pre. Jacob Newcomer, \$1.00; M. S. Grod; Joseph Slank, \$10.00.

SUBSCRIPTION-LIST.

Name	Amount
Henry Myers, New Braunfels, Pa.	Eng. \$4 10
John D. Hershey, Lancaster, Pa.	10 E 10 26 10
Shem Zook, Bellefonte, Pa.	E A Q 1 10
Peter Gantz, Mechanicsburg, Pa.	do " 10
S. K. Zook, Bellefonte, Pa.	do " 10
Anna Stoner, Mt. Pleasant, Pa.	Ger 7 10
Henry Brubaker, Rockdale, Ill.	Eng 30 10
Chas. Metzger, Rockdale, Ill.	do " 10
Joseph Wehr, do	E A Q 34 10
Joseph Roth, Fairbairn, Iowa	do " 30 10
Levi Miller, Washington, Iowa	do " 10
Joseph Wehr, do	do " 10
Dietrich Huber, Seltick, C. W.	E A Q 38 20
John G. Crater, do	do " 34 10
John Crater, Elkhardt, Ind.	do " 10
Davida Gerber, Ligon, Ind.	do " 10
Samuel Harster, do	Ger " 10
Jonathan Newcomer, do	do " 10
Jonathan Smoker, do	do " 10
Peter Stutzman, do	do " 10
Jacob Gerry, do	E A Q 1 10
Jacob Miller, do	do " 10
G. Z. Boller, do	do " 38 29
S. T. Butler, Milledgeburg, Ind.	do " 34 10
Pre. Jacob Newcomer, Mearles, O.	Ger 20 10
Daniel Shank, Smithsburg, Md.	Eng " 10
Christian Shank, do	do " 10
Jonathan Newcomer, do	do " 10
John Martin, do	do " 10
Christian Stauffer, do	do " 10
John Stauffer, do	do " 10
Calvin Greene, do	do " 10
John Bardwell, do	do " 10
Noah Shank, Letersburg, Md.	do " 10
Pre. Jacob Newcomer, Mearles, O.	Ger 20 10
Mrs. Leah Shank, Clearspring, Md.	do " 10
Jonas Voyer, Bremen, Ind.	Ger " 10
John G. Patton, do	do " 10
N. Burkholder, W. Calif., O.	E A Q " 10

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